

THE
WAYS
AND
METHODS

OF
ROMES Advancement;

OR,
Whereby the POPE and his
Agents have endeavoured to
Propagate their Doctrines.

Discovered in two Sermons
Preached on Novemb. 5. 1671.

By *Joshua Stopford*, B. D. Rector of
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ROMAN ADVANCEMENT;

OR

THE HISTORY OF THE ROMAN CATHOLIC CHURCH

IN THE NINETEENTH CENTURY

BY

JOHN H. WATSON

OF THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

VOLUME I

THE HISTORY OF THE ROMAN CATHOLIC CHURCH

IN THE NINETEENTH CENTURY

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JOHN H. WATSON

OF THE UNIVERSITY OF OXFORD

To *Thomas Rokeby*, and *John Brook* of the City of *York*,
Esquires.

IT has been none of the Devils meanest
or unluckiest Arts, to infuse prejudices
into mens minds against *Christian Pra-*
ctice, by representing it in the most fright-
ful and averting forms. He changes shapes
with it, and as he transforms himself into
an *Angel of light*, so he doth this into one of
darkness, and makes it appear a *State* of the
most dismal *sadness* and *horror*. And how
much more ready men are to take the *Devil*
at his word, than *Christ* at his, who pro-
fesseth his *Yoke easie*, and his *Burthen light*;
who saith, that the *ways of holiness*, are
ways of pleasantness, appears too fully in
the strong and general Antipathy those have
against *Vertue*, who never so much as
tried it, but take up implicit and confused
prejudices against it, and retain those as
fast, as if they were the products of many
years costly experiences. And 'tis too evi-
dent, that these have taken the deepest *root*
in the richest *soil*: they seem no where

The Epistle Dedicatory.

more to flourish, than among the *Gentry* and persons of *Quality*. It is the business of their lives to pursue pleasures; and yet when those of the most refined and exquisite sort would run into their embraces, they grow coy, and cannot be courted to receive them.

If one of a narrow fortune and mean extract attempt to convict them of this mistake, by the most convincing arguments drawn from his own experience, they either think it inconsistent with their honour to lend him an ear, or (if they so far degrade themselves as to hear him speak) they presently except against his *Testimony*, as being an incompetent Judge.

And if we *Clergy-men* tell them, that a holy life is so far from implying any thing of real trouble, or uneasiness, that 'tis only an Art of refining, and sublimating their pleasures, rendring them more gustful and exquisite: That the duties of *Religion* are not *Toils* but *Refreshments*, not *Tokes* but *Crowns*; such as differ only in size, from those Celestial ones to which they tend: That the pleasures of piety are so ravishing and attractive, that nothing but a perfect ignorance of them, can be *Amulet* sufficient against their *Charms*; I say, though we tell them all this, and a great deal more; yet they

The Epistle Dedicatory.

quickly reply, that out of interest and
we can say no less.

The Testimonies of these persons being
produced, and their endeavours unsuccessful,
cannot divine what other *Medium* remains
to work this *Conviction*, except the testimo-
ny of such as are in equal degree with them-
selves, who out of their own experience
tell them, that there are no such plea-
sures on this side Heaven, as are to be found
in conversing with God, and walking in his
ways. Here they would have no cause to
envy their wonted *Priviledg* of being tryed
by their *Peers*, or to except against their
judgment in the *Case*, who being placed in
equal circumstances with themselves, must
be supposed to understand their utmost
temptations to *vice*; from whence alone
all the seeming difficulties and uneasinesses of
this do arise.

Could I bring the *Controversy* to this issue,
I should think of no other Persons (worthy
sirs) than your selves, who out of your
own experiences are able to give such preg-
nant proof, such clear evidence of the
sweetness of *Vertue*, and pleasantness of
it, as would even force this sorrowful
confession from them; O how sadly have we
been gull'd and cheated by the mortal Enemy
of Mankind!

brother and sister

The Epistle Dedicatory.

So great and prodigious are your parts
so deep and profound your judgments, so
extense and comprehensive your knowledge,
as would prevent all suspicion of a *mistake*.
And so sweet and pleasant are your temper,
so prudent and innocent your deportment,
so winning and obliging your conversations,
as would remove all *prejudices*, which too
often cause great truths to be slighted, and
strong convictions to become abortive.

Your *works* of Charity, *acts* of Piety,
&c. are a pleasant subject, which I could
with singular delight expatiate upon; but I
know your *modesty* will not allow it, and
that great *opinion*, which all men have con-
ceived of you, renders it needless.

When I have begg'd your Pardon for the
rudeness of this *Address*, I shall conclude
with this hearty wish;

*That God would bless you with encrease of
grace, length of days, and at last with ful-
ness of glory; which is, and shall be the
fervent Prayer of,*

Sirs,

Your much obliged Friend,
and Servant in all Christi-
an Offices,

Joshua Stopford.

The Epistle to the Reader.

THE following Discourse appears in Publick upon a just and honest design, viz. to vindicate it self and the Author of it from the unjust aspersions, and false accusations cast upon them by a generation of men, who make Lies and Calumnies a Constituent part of their Religion. I confess, if carnal interest, or a pious design to advance error and profaneness, were able to change the nature of things, to make vice vertue, an immoral act lawful, they might, nay they must be excused. For, though they made shipwreck of Truth and Conscience together, yet they are not so far devoid of reason, nor can disbelieve their senses, as to imagine that others who are Friends to truth, must be Enemies to morality; and consequently, that the Principles and Practices of their Church, truly represented, can be grateful and acceptable to them. Their Doctrines are so contradictory to those of the Gospel, and their Lives so palpably repugnant to the Sanctity, which they profess, that a perfect discovery of them is the most powerful argument against Popery, and enough to render all their attempts, to gain Profelites, unsuccessful. All their hopes and strength lye in the ignorance and credulity of the Persons they deal with; for if they meet with any, who have taken some pains to inform themselves of the true state of their Church, and cannot be satisfied with an implicit faith, or take things upon trust, they presently give these over as untractable.

The Epistle to the Reader.

Hence it is that a true representation of that which they call the Catholick Religion, is most frightful to them; as being the most effectual way to make that abhor'd by men, which is so loathsome in the sight of God. This I have attempted in the following discourse: at which they grin and snarle, nay (to use David's phrase concerning his Enemies) they make a noise like Dogs, and go round about the City, yea and Country too; They belch out Lyes and Calumnies with their mouths, and swords are in their lips.

If their boiling passions were once cool'd, and the storm lay'd, I would mildly and soberly ask them, what it is they take so much offence at? Is it because I have spoken the truth? This is the true reason, but they are (I cannot say ashamed) but afraid to confess it; lest hereby their design should be defeated. And therefore (the things being so gross which I justly charge upon them) they are oblig'd to deny the charge, and reward me with their usual rules of Liar, Calumniator, &c.

That this false accusation might not gain credit with Ingenious and Intelligent Persons, I have not only produced the testimonies of their own great Doctors, (which no Romanist beyond Seas dare except against; though perhaps here they will, if there Cause and Credit require) and named the Chapter and Page; but also mention'd the several Editions of those Authors (to remove all appearance or suspicion of a cheat) which I have made use of. And I challenge any Romanist (who shall think that I have wrong'd their Doctors, and intends something, which must be called a Confutation) to give me the meeting in an amicable way; and if upon the Perusal of these Authors (which shall be in readiness) it appear to any Justice

The Epistle to the Reader.

any Person, that I have departed from the literal sense of their words, or express scope of the place: I do by these presents solemnly engage my self to supersede his pains of an Answer by a Publick Recantation.

One thing (Gentle Reader) I have yet to acquaint thee with, that as time would not permit me to deliver much of what I have here published, so neither the place to mention some passages in it.

A Catalogue of the principal Authors produced in the following Discourse, with the Place where, and Time when they were Printed.

A Zorius Institutiones Morales. Paris. 1601.

Bellarmino de Scriptor. Eccles. Colon. 1613.

Bellarm. disput. Ingolst. 1588.

Baronius Annal. Antu. 1591. Colon. 1603.

Cyprian. 1593. Espencæus in 1 Tim. Lutet. 1561.

Coccius Thesaurus Catholicus. Colon. 1600.

Cambdens Elizab. London. 1630.

Chamier Panstrat. Cathol. Gen. 1626.

Driedo de Script. Eccles. Lovan. 1543.

Claudius Espencæus in Tit. Paris. 1567.

Expurgatory Index of Spain. Salm. 1601.

Escobar Theologia Moralis. Lugd. 1659.

Estius in 4 Libr. Sentent. Paris. 1638.

Feverdientius in Esth. Colon. Agrip. 1595.

Fil-

A Catalogue of the Authors.

Filliucius Quaestiones Morales Colon. A-
grip. 1629.

Jacobus Gretserus de Jure et more pro-
hibend. Lib. mal. Ingolst.

Goldastus Imper. Rom. Francof. 1613.

Gregor. de Valentia. Ingolst. 1595.

Judices librorum prohibet. & expurgat.
Hispan. & Roman. Madriti 1667.

King James his Works. Lond. 1616.

Leonardus Lessius de Justitia & jure. Lo-
van. 1605.

Layman Theologia Moralis. Antu. 1634.

Longus Sum. Conciliorum. Paris. 1645.

Morneys Mystery of Iniquity. London.
1612.

Pet. du Moulin de Monarchia Temporalis
Pontificis Romani. Lond. 1614.

Possevin. Appar. S. Venet. Tom. 1. 1603.
Tom. 2. 1606.

Martinus Polonus Chron. Antu. 1574.

Ribera in Apocal. Antu. 1593.

Rivet. Cathol. Orthodox. Lugd. Batau.
1630.

Spondanus Epitome Baronii. Mogunt.
1614.

Sr. Edw. Sands Europæ Speculum. Lond.
1632.

Stow. London 1631.

Eman. Sa. Aphor. Paris. 1600.

A Catalogue of the Authors.

- Sixtus Senensis Bibliotheca. S. Colon. E-
ditio 3.

- Sanderus de Visibili Monar. Antu. 1578.

- Suarez defensio Fidei Cathol. Colon. A-
grip. 1614.

- Tolet. de Instruct. Sacerd. Romæ. 1601.

- Tertullian. Antu. 1584.

- Jacobus August. Thuanus Histor. Gen.
1620.

- Viegas in Apocal. Colon. Agrip. 1603.

- Bp. Usher's Ans. to a Jesuite. Lond. 1631.

- Johannes Wolfius Lect. Memor. Lavingæ.
1600.

REV. 18. 23, 24.

And the light of a Candle shall shine
no more at all in thee, and the voice
of the bridegroom and of the bride
shall be heard no more at all in thee;
for thy Merchants were the great
men of the earth: for by thy force-
ries were all Nations deceived.
And in her was found the blood of
Prophets, and of Saints, and of all
that were slain upon the earth.

CHAP. I.

The Introduction, wherein an account is given
of this days Eminent deliverance, which
must be carefully recorded, and thankfully
acknowledged by us.

AS amongst the judgments, which God
executeth upon the earth, there is a
great and wide difference: Some be
such as neither Fathers, nor fathers fathers
have

have seen since the day that they were upon the earth unto this day, Exod. 10. 7. Some be such, as the very hearing of them shall make both the ears to tingle, 2 King. 21. 12. Some be such, as are without the least mixture and allay of mercy, Rev. 14. 10. So amongst the Mercies and Salvations of God, there is a difference; they are not all of one and the same size. Some be such as resemble the Stars of the first magnitude; others such as are like the Stars of the second and third magnitude. Some are superlative and matchless; far above others in their lustre and eminency. These Mercies are to be diligently observed, and exactly number'd by us: Of such we are to keep as true a Register, as David did an Inventory of the Gold and Silver that he prepared for the Temple. 1 Chron. 22. 14. The Iron and the Brass, which was without weight, he number'd not: but the Gold and Silver he weighs, and sets down the just number of the Talents. So though we cannot reckon every blessing that comes from Heaven, in regard they are without number, and without measure: yet ought we to be exact in recording the golden and silver Mercies of God vouchsafed to us. And as we are to commemorate signal Mercies and Deliverances, so to transmit the memory of them to succeeding generations.

generations. See this both Required and Practised,

1. Required; Exod. 17. 13, 14. Joshua discomfited Amalek, and his people with the edge of the sword. And the Lord said unto Moses, write this for a memorial in a book: Psal. 78. 5. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our Fathers: that they should make them known to their children. And what is that? read v. 4. his strength and his wonderful works. Once more, Psal. 102. 16, 18. When the Lord shall build up Zion, he shall appear in his glory. This shall be written for the generation to come, and the people which shall be created shall praise the Lord.

2. Practised; And that several ways. 1. Sometimes by appointing yearly Feasts of remembrance, Esth. 9. 21, 22. To establish this among them that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same yearly: As the day wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, in commemoration of that signal deliverance which God had wrought for them. 2. By making Eucharistical Songs, which they taught their children:

brass in *Exod. 15.* for the overthrow of *Pharaoh*: in *Judg. 5.* for the defeat of *Jabin* and *Sisera*; in *1 Sam. 18.* for the slaughter of *Goliath*. 3. By their significant names, which were sometimes imposed upon persons, and sometimes upon places. 1. Upon persons. This course *Joseph* took to perpetuate the memory of signal mercies conferr'd on him in *Egypt*. *Gen. 41. 51, 52.* He called the name of his first-born *Manasse*; for *God* (said he) hath made me forget all my toil, and all my Father's house. And the name of the second called *Issachar*; For *God* hath caused me to be fruitful in the land of my affliction.

The like was done afterwards by *Moses* in reference unto what befel him in *Midian*, *Exod. 18. 3, 4, 5.* Sometimes upon places. Thus *Abraham*, when his son *Isaac* had escaped, and a Ram been accepted instead of him, called the name of that place *Jehonab-ber*; as it is said to this day, in the Mount of the Convent shall be seen. *Gen. 22. 13, 14.* The like did *Jacob* when he saw the Angel of *God*, *Gen. 32. 30.*

And if eminent mercies and deliverances are to be recorded, and the memory of them transmitted to posterity: surely then the superlative and transcendent deliverance and salvation, which was given by *God* unto the

the whole Kingdom, as on this day, from the Gun-Powder Plot, may justly challenge a place in that Chronicle and Catalogue of mercies. 'This is a Deliverance (*saith one*) upon the head of which may be truly written, such as the present age may admire; such as posterity will scarce believe; such as History cannot parrallel. What the Historian saith of that day wherein *Scipio* and *Hannibal* disputed that long depending cause between *Rome* and *Carthage* in open field, viz. That the Roman Empire had not seen a greater day: The same may we say of this days Salvation; *England* never received a greater Deliverance. And therefore ought the memory of it be dear unto every one, that would not so far gratify the Papists, as by the forgetting of Gods goodness, to silence and bury this their wickedness, which should stand upon record to their eternal infamy. Let us look a little into the blackness of the Conspiracy, which wants a name to express it, unless we call it (as one doth) a *Catholick Villany*: and you shall hereby best discern the transcendency of the Deliverance. Was there ever any wickedness in all the Ages that are past, which by the help of History we may come to the knowledg of, that did equal this? This was a Plot, wherein the flower of our

Gentry, our whole Nobility, the Lords Anointed, the Royal Seed, nay the Protestant Religion were all devoted to one stroke of destruction. And observe what instruments of cruelty they had prepared for this slaughter; such as that not one of that Assembly could have fled from the fury of, though they had had the wings of Eagles: nor resisted the force of, though their flesh had been as Brass, or their strength as Stones, *viz.* Thirty six Barrels of Gun-powder. These were the instruments of their cruelty; such as were never found in the habitations of *Simeon* and *Levi*. Let us further observe, with what secrecy and success this bloody Plot was carried on. With what *secrecy*; none could be admitted to consultation about the thing, but those that would by Vows and Oaths, and Sacraments, and all that is Sacred, bind themselves more than once, neither directly, nor indirectly, neither plainly, nor by circumstance to discover the Plot. And with what *success* was this bloody design carried on! How did God for a time seem to smile upon their Project, and facilitate their work, when Providence offered them the conveniency of a Cellar; whereas they thought that by strength of hand, they must have digged a Vault to lay their powder in! God himself seem'd

seem'd to take their part : And they who in
Eighty eight, had sworn that God was turn'd
Lutheran, began now to hope that he was
become a good Catholick again. These
particulars discover the eminency of this
Deliverance which we commemorate this
day.

CHAP. II.

*The coherence of the words, with a brief ex-
plication of them.*

GOD who at sundry times, and in divers
manners spake in time past unto the
Fathers by the Prophets, hath in these last
days spoken to us by his Son, Heb. I. 1, 2.
by whom not only the Gospel of Salvation is
communicated unto us ; but also the Reve-
lation of future events in this last Age of the
World, Rev. I. 1. That many things in
this Book are *sublimata* hard to be understood,
is acknowledged by all ; and therefore much
revelation is necessary to understand this
Book of *Revelation*. But though some
things be dark and mysterious, yet other
things are plain and obvious, even to the
meanest capacity ; particularly this Prophe-

ey concerning Rome's total and eternal destruction. That by *Babylon*, mentioned in the beginning of this Chapter, *Rome* is understood, we have the suffrage of Antiquity. † *Babylon was as a first Rome, and Rome is as a second Babylon*, saith St. Austin, de Civit. dei Lib. 18. cap. 2. And in the same Book, cap. 22. He saith, that *Rome is built as another Babylon, and daughter of the former Babylon.* And Tertullian

* Tertul advers. Marcion. lib. 3. cap. 13.

saith, * *Babylon in St. John is the figure of Rome, as being like that, a great City, proud of its dominion, and a destroyer of the Saints of God.* The Romanists say, that *Babylon* here, is to be taken figuratively, not properly: So that it is not the old *Chaldean*, but the new mystical *Babylon* that is here spoken of. Nay further, they say, that by *Babylon* in this Chapter, and elsewhere in this Prophecy, *Rome* is to be understood: So *A Lepide, Ribera, Viega, &c.* Nay,

† De Rom. Pont. lib. 2. c. 2. p. 718.

Bellarmin † produceth several Scriptures and Fathers to prove it: But then they add, this was true of *Rome* when Ethnical, and not now when Papal; of *Rome* under the persecuting Emperor, not of *Rome* under the Christian Pope. That this is false appeareth: 1. St. John writeth a Prophecy not a History; he

he tells us what should be, not what then was; therefore if St. John spake of Rome (which they confess) it must necessarily follow that he spake of Rome as now it is, not of Rome as then it was; of Rome Christian, not of Rome Pagan. 2. Antichrist is to be in the Temple of God, which was not true of the Heathen Emperors. 3. It's such a Babylon, that for a while they were lawfully in her; but when her corruptions did increase, then they were commanded to depart. 4. That St. John speaks of Rome after the coming of Antichrist is most clear from several passages both in this and the precedent Chapters. But Antichrist was not to come (say our Adversaries) while Rome was Pagan, but after the dissolution of the Roman Empire. 2 Thes. 2. 8. *And then shall that wicked be revealed.* And when is that? *When he that letteth shall be taken out of the way, vers. 7.* And who is this, but the Emperors of Rome, according to the judgment of Antiquity? *Who shall be taken out of the way (saith * Tertullian) but the Roman State? the division of which among ten Kings, shall bring in Antichrist.* After the decay of the Roman Empire, Paul saith, that Antichrist shall appear, Ambrose. To these I might add St.

* De resur-
rect. carn. cap.
24. pag. 688.

Chrysoft. Theophilact. &c. in 2 *Thess.* 2. The
 † *In: 17.* † *Rhemists* call the Roman Em-
 Rev. perors the figure of *Antichrist*.
 And the Ancients give this rea-
 son for it; So long as the Roman Empire
 flourished, Antichrist could not appear;
 for there could not be two principal Rulers
 of the same place at the same time.

By which we may judge what was the o-
 pinion of the Fathers touching Antichrist's
 seat. That *Rome* shall be the principal seat
 of Antichrist is confessed by many of their
 own Doctors: So the *Rhemists* in *Rev.* 17.
 5. Again they say, That the scarlet whore,
 and Beast, and Antichrist, are one and the
 same, in *Rev.* 13. 1. But *Rome* in the judg-
 ment of their great *Bellarm.* is the seat of
 the scarlet whore; therefore it must needs
 be the seat of Antichrist. *Babylon* which *St.*
John describes in the *Revelat.* is the seat
 and City of Antichrist, saith

* *De visib.* * *Sanders.*
 Monar. de-
 monst. de Antichr. 38. p. 758.

I might to these Arguments subjoin the
 confession of their two great
 Jesuites, † *Ribera* and * *Viega*.
 † *Ribera.* in. † *This must be understood of*
 Rev. 14. Num. † *Rome; not such only as she was*
 42. & 57. † *under the Emperours, but also*
 * *Viega.* in. † *such*
 cap. 17. conl.
 § sect. 3.

such as she shall be in the latter days. That the name of *Babylon* must be referred to her, and not only to that *Rome* which served Idols, before she received the Faith of Christ, but also to that *Rome*, which shall be in the days of Antichrist.

In these words then we have a Prophecy, of the dismal, and final destruction of *Rome* Antichristian; with the causes thereof, which are three. 1. Their Avarice and Luxury. 2. Their heretical and damnable Doctrines. 3. Their bloody Cruelty.

1. Their Avarice and Luxury; *For thy Merchants were the great men of the earth.* This cannot be understood literally; for it were a weak reason, because thy Merchants are great men, therefore thou shalt be destroyed: By Merchants therefore we must understand *Rome's* Factors, the Popes Indulgencers, and other Officers of his Exchequer. These sell cursed spiritual Wares, Pardons, Masses, Dirges, Trentals, &c. and make merchandize of mens Souls, and flourish by this traffique like the Nobles and Peers of the earth. † *Theod.*

Niem. tells us, that out of one Country, and Province Pope Boniface 9. received above an hundred thousand Florens. His Officers went out poorly habited, and meanty mounted, but

† De Schismate Papist. lib. 1. cap. 68.

they return'd (saith he) with their stately Horses, and in great Pomp. And what vast sums of money did *Tecelius*, and his fellow-Indulgencers rake together in Pope *Leo* the tenth's time. All things are set to sale at *Rome*, the Temple, the Priests, the Altars, yea Heaven and God himself; as their *Mantuan* speaks.

Venalia nobis

*Templa, sacerdotes, altaria sacra, Corona,
Ignes, thura, preces, Cælum est venale, Deusq;*

2. Their heretical and damnable Doctrines, which are often compared to enticing, and intoxicating Wines: *By thy sorceries were all Nations deceived.*

The Original word translated, Sorceries, properly signifieth poisoning: But here (and in many other places of Sacred Writ) it is to be taken in a larger sense, and denotes the craft and subtilty, the Methods and Acts of insinuation, by which the Pope and his Agents seduce the Nations to their damnable Principles, and abominable Practices.

3. Their bloody Cruelty: *And in her was found the blood of Prophets, and of Saints, and of all that were slain upon the earth.* But how can this be, since so many thousands

lands have been slain in other parts, and places of the World? I answer, either because the Doctrine which caused their blood to be shed, was from *Rome*; or because she gave commission to slay the Saints and Servants of God, who were barbarously murther'd and massacred in other Kingdoms and Countries, as *England, Scotland, France, &c.* God plagues *Rome* as the Original cause of all this Cruelty. But more of this afterwards. The two latter causes of *Romes* destruction I intend to insist upon: Hence we may note.

Obfer. 'That the Ways and Methods which *Rome* Papal hath used to advance her self, and propagate her Doctrines, will bring inevitable ruine and destruction upon her.

In the prosecution of this doctrinal Proposition, I will, 1. Give you an account of those Ways and Methods which *Rome* Papal, that is, the Pope and his Agents have used to greaten themselves, and propagate their Doctrines. 2. Confirm the truth of this Proposition. 3. Proceed to some practical Inferences.

First, I shall give you an account of those Ways and Methods, which the Pope and his Agents have used to propagate their Doctrines. And here I will mention five or six.

CHAP. III.

Of Romish Forgeries.

I. **L**ET us begin with their Forgeries, which are most notorious. How have they adopted false into the number, Right, and Authority of true Fathers? Our worthy Dr. James hath produced about 187 *Treatises* (to which I could add above an hundred more) which are not only *suspected*, but plainly *convicted* of Forgery by the Papists themselves: And yet these very Treatises are frequently urged by them to confirm their monstrous opinions. To make good this Assertion, I will give you a few Instances: And here I shall confine myself to their great *Bellar.* and *Coccinus*, whose writings are so highly prized by all Papists.

1. *Linus* Bishop of Rome, his two Books *of the Passion of the blessed Apostles Peter and Paul*, are adjudged spurious by (*a*) *Baronius* and (*b*) *Possessin*. And though *Bellarmin* grant that *Linus* writ the Acts of *Peter and Paul*, yet he saith they are now lost.

(*a*) *Baron.* Tom. I. p. 785. (*b*) *Possess. Appar.* tom. 2. p. 345. (*c*) *Bellar. de script. Eccles.* p. 56.

2. *Clements eight Books of Apostolical Constitutions*, are censured by (d) *Baronius*, (e) *Bellarmin* and (f) *Possevin*.

(d) Tom. 1. p. 145. (e) De script. Eccles. p. 58. 59.
(f) Appar. tom. 1. p. 328.

3. *Clements Epistles to St. James*, and others are rejected by (g) *Bellarmin* and (h) *Possevin*.

(g) De script. Eccles. p. 56. 57. (h) Appar. tom. 1. p. 331. 336.

4. *Dionysius the Areopagites Books of the Ecclesiastical and Celestial Hierarchy* cannot be his; for the Author of these Books (as appears by several passages in them) lived after the *Nicene Council*.

5. *Origen's Homilies upon Job*, are rejected as supposititious by (i) *Bellar.* (k) *Possevin*, and (l) *Sixtus Senensis*.

(i) De script. Eccles. p. 84. (k) Appar. tom. 2. p. 526. (l) Biblioth. lib. 4. p. 285.

6. *Origen's Treatises upon Psal. 36, 37, 38.* are questioned by *Bellar.* and rejected by (m) *Possevin*.

(m) De script. Eccles. 84. (n) Appar. tom. 2. p. 527.

7. *St. Cyprian 12. Treatises, de Cardinalibus Christi operibus*, are censured by (e) *Bellar.* and he gives several invincible reasons for it.

(e) *De script. Eccles.* p. 93.

8. *Zeno's Sermons*, are accounted spurious by (p) *Senensis*, and Cardinal *Bellar.*

(p) *Biblioth. lib. 4. p. 13.* (q) *De script. Eccles.* p. 99.

9. *Arnobius his Commentaries upon the Psalms*, are rejected by *Bellar.* and *Sixtus Senensis*.

(r) *De script. Eccles.* p. 102. (s) *Biblioth. lib. 4. p. 205.*

10. *Marcus Bishop of Rome, his Epistle unto Athanasius* is censured by (t) *Baronius*.

(t) *Tom. 3. p. 396.*

11. *Athanasius his Book, de Imagine Passionis Christi*, is rejected by *Card. Bellar.*

(u) *De script. Eccles.* p. 116.

12. *Athanasius his Questions to Antiochus*, are absolutely condemned by *Bellar.*

(x) *De script. Eccles.* p. 114.

13. *Dorotheus* his *Synop. de vita Prophet. & Discipul. Christi*, is rejected by *Bellarmin.* as spurious and fabulous.

(y) De script. Eccles. p. 100.

14. *Ambrose* his *Commentaries* upon the *Epistles of St. Paul*, are censured by *Card. (z) Bellar.* for which he gives four reasons.

(z) De script. Eccles. p. 143.

15. *Amphilochius* his *Book of the Life of St. Basil*, is condemned by *Card. (a) Bellar.* and *(b) Possevin.*

(a) De script. Eccles. p. 153. (b) Appar. tom. 1. p. 77.

16. *Athanasius de Annuntiatione*, is rejected by *Cardinal Baronius.*

(c) Tom. 1. p. 416.

17. *St. Hieromes Commentaries on the Epistles* are censured by *Bellarmin.* (who makes *Pelagius* the Heretick the Author of them) by *(d) Sixtus Senensis*, and *Possevin.*

(d) De script. Eccles. p. 165. (e) Biblioth. lib. 4. p. 251. (f) Appar. tom. 2. p. 41.

18. *St. Austins Questions, Veteris & Novi*

vi Testam. are rejected by (g) Bellarmin as written by some Heretick.

(g) De script. Eccles. p. 187.

19. St. Chrysostom's *Opus imperfectum in Mat.* was written by some Arrian, saith (b) Bellarmin.

(b) De script. Eccles. p. 176.

20. Cornelius his Epistle *de translatione Corporum Petri & Pauli*, is rejected as spurious by (i) Bellarmin.

(i) De script. Eccles. p. 89.

I might add some hundreds more if time, would permit: And yet these very Treatises are confidently urged by Bellarm. and Coccinus to prove *Peters Supremacy*, (and consequently the Popes) *Transubstantiation: Communion in one kind; Purgatory, Invocation of Saints, &c.*

I have observed above an hundred Treatises, which pass under the names of several Fathers (who lived within 500 years after Christ) *Censured as supposititious* by Cardinal Bellarm. *de Scriptoribus Ecclesiasticis*; and yet all, or most of them are urged by him in his Controversies against the Protestants. This is such a piece of Knavery, as none but a Frontless Romanist can be guilty of. Forgery

gery is a notorious Crime, and, even in matters of lesser consequence, severely punished by the Laws of this Nation. 'If any person shall by false conspiracy, subtilty, and falsity, forge any Deed, Charter, or Writing, or shall procure, publish, and shew forth in Evidence any such false and forged Deed, or Writing as true, knowing the same to be false and forged, and shall be thereof convicted, he shall be set upon the Pillory in some open Market Town, and there to have both his Ears cut off, and also his Nostrils to be slit, and cut, and seared with an hot Iron, so as they may remain for a perpetual note or mark of his falsehood. Were this good and wholesom Law executed upon our Aduersaries of Rome (the moral equity of which extends unto them) they would have as *few Ears*, as now they have *true Fathers* on their side. And so much concerning the first Way and Method, which the Pope and his Agents use to propagate their Doctrines, by which multitudes have been seduced.

CHAP. IV.

Wherein is declared how the Papists have corrupted the true Fathers, and ancient Writers.

2. **L** Et us now consider their *fraudulency* in corrupting the true Fathers, and primitive Writers. There being many passages in the Fathers, and other Ancient Writers, frequently produced by Protestants against them, to which they were not able to make any rational Reply; and finding that their nice distinctions, and subtle evasions could not satisfy their Adversaries, nor without difficulty retain their Friends, they resolved to ease themselves of that *Wit-labour* for the future, and take some other course that might secure their deluded Profelytes, and *convince* (or at least *silence*) their professed Enemies. And what course more effectual to accomplish their design, than by *purging* and *blotting* these *offensive passages* out of the Fathers, and other Primitive Writers? In order to this great undertaking, the Pope appointed certain Cardinals with the Master of the sacred Palace
gene-

general Inquisitors at *Rome*; and to them gave he power to constitute particular Inquisitors in every Diocess. Hereupon they fell to work, and carefully compiled, and * privately Printed several *Expurgatory Indices* at *Rome, Madrid, Naples, Lisbon, &c.* wherein are expressed these scandalous passages (yet not the hundredth part of what they have expunged) in the Writings of the Ancients, which are to be left out, when reprinted, which must be with all possible speed. And to make all more sure, they got as many of the former Editions of the Fathers Works, as they could into their hands, not fearing their Adversaries would reprint them, who wanted means to vent an Impression, being prohibited to be sold in all Catholick Countries.

* I say privately as appeareth by that clause of secrecy in the King of *Spain's* Commission to the Inquisitors. This *Diploma* or Commission is Printed both in Dutch and Latin, and prefixt before the *Expurgatory Index* of *Belg.* and *Madrid*; in which the King affirms that he caused the *Belgick Index* to be printed by his own chief Printer, at his own charge, not to be sold publickly but private-

ly distributed to such as should be employed in the work for their direction. And a little after giving faculty to the Prelates to chose one or more Assistants, he adds that they should keep the *Expurgatory Index* privately, and not impart a Copy of it to any man.

By this purgation they hoped that the mouth of Antiquity would be shut from uttering one Syllable against them; and by inserting words (for this they have also done) where necessity required, and by drawing into the Text of the Fathers the Marginal Notes, and Glosses of their Monks and Fryars, the mouth of Antiquity would be opened for them.

This Villany is so notorious, that they endeavour to free themselves from the imputation of it by a confident (or rather impudent) denial of the fact.

Object. 'It is true (say they) that Inquirers were appointed to purge Authors, but they medled not with the Text of the Fathers, but only with the Observations, Annotations, or Scholies that are made upon them by late Authors.

Answer. The insufficiency of this Plea will appear by demonstrating these three Particulars. 1. That they have commanded several sentences in the Text of the Fathers to be expung'd, and blotted out. 2. That they defend the justice and equity of that Command. 3. That their Practice hath corresponded with it.

1. That they have commanded several words and sentences in the Text of the Fathers, and other Primitive Writers, to be expung'd and blotted out. This is clear from their *Expurgatory Indices* Printed at *Madrid*, *Rome*, and other places. I will give you a few Instances, and so pass on to the next particular. In the *Spanish Index*, these words are commanded to be thrust out of the Text of *St. Cyrils Commentaries upon Isaiah*, chap. 47. * *Thou hast proceeded so far in impiety, that now there is left unto thee no place for salvation: for equal punishment, will always follow grievous offences.* And upon these words: † *But when they cast away all fear of God, and would not receive Jesus Christ by Faith, as it is written.*

* Deleantur ex Textu illa verba: Tu vero es imptetatis &c.

Chap. 51,

† Deleantur ex Textu illa verba. Sed ubi non haberent &c. p. 62.

Hilary in his *Enarration upon Psal. 118.* must have these words dashed out: * *Non ex meritis salus*, Salvation is not of merit; with many other passages in his Works. I might instance in several other Fathers, which have many expressions against *Idolatry*, *Satisfactions*, *Peter's Supremacy*, &c. commanded to be blotted out in their *Expurgatory*

tory Indices : but these are sufficient to evidence the truth of this first particular, viz. That they have commanded several words and sentences in the Text of the Fathers to be expung'd and blotted out.

Object. *It's true (say they) some words and sentences are commanded to be expung'd out of the Text of the Fathers, but they are only such as crept in, either by the Printers negligence, or the fraud of Hereticks, that is, of Protestants. Concil. Trid. In Indica Lib. prohib. de Correct.*

Ans. 1. The Corruptions we charge them with, cannot be attributed to the oversight of the Printer, or Corrector ; for they are of a larger size : *whole* sentences are Commanded to be blotted out.

2. Nor could they be foisted in by the fraud of Hereticks ; for in those days none of the Fathers had been printed by Protestants. Again, peruse the places which we produce as razed and corrupted ; and it will appear whether side, Papal, or Protestant, were more likely to have an hand in it. The nature of most of the Corruptions will discover the guilty person.

3. That they defend the justice and equity of that Command. Though their *Grat*

deny this purgation of the Fathers. *lib. 2. de jure & more prohib. lib. mal. cap. 9. pag. 12.*—(where he chargeth Junius against whom he writes with a lye) and (*lib. 2. cap. 7. pag. 298.*) calls upon our Dr. James to name but one Father purged, and corrupted by them: Yet he asserts the Popes Authority to do it, and calls the exercise of it, a work of mercy. *lib. 2. cap. 9. pag. 121.* And that he may not seem to contradict himself in this and the precedent Chapters, he makes use of this subtile distinction: *The Fathers may be considered either qua Fathers, or qua Fathers in law. The Fathers of the Church, as they are Fathers feed their Children with sound and wholesome Doctrine, and are not to be purged: But as they are Fathers in law, that is, deliver any other Doctrine than their Father the Pope, or Mother the Church, doth or shall maintain; then they may, nay they must be corrected. lib. 2. cap. 10. pag. 128.*

4. That their Practice hath corresponded with that Command. So much is acknowledged by *Sixtus Senensis* in his Epistle to Pope *Pius* the fifth, in which amongst his many and famous Acts, he recounts this for one of the greatest: *That he caused the Writings of all Catholick Authors, but especially*

cially those of the Ancient Fathers, to be purged. *Manutius* employ'd by the Pope to

* In præfat.
ad Pium 4. in
lib. Cardinalis
Poli. de Con-
cil.

Print several of the Fathers at Rome, saith, * That care was taken to have them so corrected, that there should be no spot which might infect the minds of the simple, with the shew or likeness of false Doctrine.

To make this yet more clear I will subjoyn a few Instances. *St. Cyprian de bonæ patientiæ*, tells us, *post gustatam Eucharistiam, &c.* After the eating of the Eucharist the hands are not, or ought not to be defiled with blood: But in their *Cyprian* printed at *Cologne*, they have changed the words, and read it, *post gestatam Eucharistiam*; and so urge this place for the *circumgestion* of the Sacrament. Thus much is confessed by *Pamelius*.

† Annot. in
lib. de bono
patient. p. 370.

That notorious Corruption of *St. Cyprian, de Unitate Ecclesiæ*, hath been often mentioned by our Divines. The Ancient *Cyprian* saith, The rest of the Apostles were equal to Peter both in honour and power. The Paris *Cyprian* hath added these words: The Primacy is given to Peter; he hath appointed one Chair, Peters Chair: He who forsaketh Peters Chair, in which the Church was founded,

doth

dath he trust himself to be in the Church? * *Franciscus Junius* * Prefat. in
 as an eye-witness tells us, that Ind. Expurg.
 being at Lyons, and intimately Belg.
 acquainted with *Ludovicus Saurius*, Cor-
 rector of the Press, and going to visit him,
 he found him revising *St. Ambrose's Works*,
 which *Frelonius* was then printing. After
 some discourse *Saurius* shew'd him some
 printed leaves cancellated and razed, say-
 ing, *This is the first Impression which we*
printed according to the best Copies; but two
Franciscans by command have blotted out
those passages, and put these in their places
(præter omnem nostrorum librorum fidem)
to the great loss and trouble of Frelonius.
 And not only particular Fathers, but also
 general Councils have been corrected and
 corrupted by them. The Council of *Lao-*
dicea Can. 35. saith, It is not lawful for
 Christians to forsake the Church of God,
 and nominate or invoke *Angelos*, Angels:
 they have made it *Angulos*, Angles; that
 is, they must not forsake the Church and
 pray in Corners. The Council of *Agatha*
Can. 32. saith, Let no Clergy-man presume
 to sue any man in a temporal Court, with-
 out the leave of his Bishop: But they read,
Let no man presume to sue a Clerk before a
temporal Judge without the Bishops leave. I

might also instance in the Council of *Chalcedon*, and many others: but these few may serve in stead of multitudes, which might be brought, of their corrupting the witnesses and razing the Records of Antiquity, by which their Errors, and Novelties might be condemned.

Many hundred, nay thousand places in the Fathers, and Ancient Writers are purged, of which no mention is made in their Expurgatory Indices: So that now it is hard to find the *Fathers* in the *Fathers*.

And our *Adversaries* of Rome, have not only corrected and corrupted the printed Volumes, but also the *Manuscript* Copies of the Fathers. I remember Dr. *James* of the Fathers in his Appendix to the Reader, tells us, *That in the Vatican Library there are certain men maintained, only to write out the Acts of the Councils, and Copies of the Fathers Works, who are brought up to imitate the ancient Letters: and thus Manuscripts themselves are purged by the Romanists.* This information he received from an eye-witness. And this Story we have confirm'd in the Proposition presented, to the Noble Prince *Henry* to advance that glorious design which he had, of erecting a Royal Library with all sorts of Books and Editions, in these words: *The Pope gather-*

buy up all the Manuscripts he can into his Li-
 brary the Vatican, and there useth them at
 his pleasure. One of their tricks is notori-
 ous: they have men that can counterfeit any
 hand, and write the old hands that were
 written Five hundred, and a Thousand years
 ago: Then they have an artificial Ink, which
 within three days after the writing, looks as
 if it had been written Five hundred years be-
 fore. Thus having altered, and taken out all
 that made for us, and against them, they
 suppress the old true Copies, and produce
 these new ones, as the Authentical Books.
 And doubtless these are the Ancient Manu-
 scripts, which Manutius and others follow
 in their late Editions of the Primitive Fa-
 thers.

Neither have our Romanists contented
 themselves in corrupting the Fathers whe-
 ther Printed, or Written, but they have
 proceeded to corrupt the Holy Scriptures;
 which is a degree of wickedness beyond all
 degrees of comparison. I will instance in a
 few places.

Gen. 3. 15. *And I will put enmity between
 thee and the woman, and between thy seed
 and her seed: it shall bruise thy head —* The
 Vulgar Latin, *Ipsa conteret, She shall bruise
 thy head*, that is the Virgin Mary, as their
 Doctors expound it. But the Hebr. Septuag.
 Chald.

Chald. Paraph. Targ. Onkel. Hebr. Samarit. Syriack, and Persick Versions, read it either *Ipsē*, or *Ipsūm*. And what use do they make of this Corruption? To extol the praises of the Virgin *Mary*, and prove her patronage and protection.

Gen. 4. 13. And Cain said unto the Lord, my punishment is greater than I can bear. The Vulgar Latin reads it, *Mine iniquity is greater, quam ut veniam merear, than I can merit pardon*; contrary to the Hebr. Septuag. Targ. Onkel. Syria. Arab. and Pers. Versions. And this is done to countenance their Doctrine of merit *de congruo*.

Psal. 99. 5. Exalt ye the Lord our God, and worship at his footstool: for he is holy. The Vulgar Latin reads it, *Adorate scabellum pedum ejus, quia sanctum est*; adore his footstool because it is holy: Contrary to the Hebr. Septuag. Chaldee paraphrase, &c. And this place is urged by Bellarm. for adoration of Saints, *De Sanct. Beatitud. lib. 1. cap. 13.*

Job. 14. 26. But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. The Vulgar Latin reads it, *Spiritus sanctus suggeret vobis*

omnia quaecumq; dixero : The Holy Spirit will suggest to you all things whatsoever I shall say unto you : Contrary to the Greek, Syr. Pers. and Arab. Versions. And what use do they make of this Corruption ? To prove that whatsoever is defin'd in Councils, is to be received as the Oracles of God.

Eph. 5. 32. This is a great mystery (speaking of Marriage). The Vulgar Latin reads it, *Sacramentum hoc magnum, This is a great Sacrament* ; Contrary to the Original word *μυστήριον*, which is never used in Scripture for that which we properly call a Sacrament ; and to the Syr. Arab. and Æthiop. Vers. And this place thus corrupted they urge to prove that Matrimony is a Sacrament.

Heb. 11. 21. Jacob worshipped upon the top of his staff. The Vulgar Latin reads it, *adoravit fastigium virgæ ejus, He adored the top of his staff* : Contrary to the Original, the Syr. Arab. and Æthiop. Vers. And this place they urge for Image-worship.

Heb. 13. 16. With such sacrifices God is well pleased. The Vulgar Latin reads it, *talibus hostiis promeretur Deus, By such sacrifices we merit of God* : Contrary to the Original the Syr. Arab. and Æthiop. Vers. And this place is urged to prove works

of

of Charity to be Meritorious.

Many more places both in the *Old* and *New-Testament* might be produced, but these are sufficient to convict the *Vulgar Latin* of notorious Corruptions. Nay many of their own Doctors confess as much.

† *Azorius* the Jesuit saith, that many of their Writers since the Council of Trent, *Viega*, *Canus*, *Payna*, and *Lindanus*, have noted many Errors in the *Vulgar Latin*, not only by the fault of the Printer, but by the ignorance of the Interpreter.

† Instit. Mon. lib. 8. cap. 3. p. 1155.

And *Isidore*, *Clariss*, *Brixianus* (* Pref. in Bibl.) affirmeth that the *Vulgar Latin* is corrupted in Eight thousand places. And yet the Council of Trent hath constituted this the only Authentick Edition by which all Controversies must be determined. † In all publick Lectures, Disputations, Sermons, and Expositions, this Edition must be used as Authentick, and let no man dare to reject it upon any pretext whatsoever.

* This preface is commanded to be expung'd by the Council of Trent. Index lib. prohibit. reg. 3.

† Conc. Trident. Sessio. 4. Can. 21.

Obj. 'This Translation is St. Jeromes, who lived in the fourth Century, and therefore not corrupted by Papists to maintain their Novel Doctrines,

Answ. Many Papists deny this to be St. Jeromes, and produce invincible Arguments. Others say it is partly not wholly Jeromes: So *Driedo*. Some affirm (saith he) that this Latin Translation is neither Jeromes, nor in all things consonant to the Original. And afterwards in his first Proposition he saith, That this Latin Interpretation is neither altogether different from St. Jeromes, nor in all things agreeable to it. I will conclude this with the testimony of their great † *Bellarmin*. The Vulgar Edition hath not one Author, but some things from Jerome, and some things from Lucian, and some things from Theodotion, and some things from another unknown Interpreter.

* De Eccles. Scriptur. lib. 2. p. 40.

† De verbo dei lib. 2. cap. 11. p. 120.

- And so much concerning Romish Forgeries, and Corruptions; which give us just cause to suspect the Antiquity of their Doctrines. For if the Ancient Fathers vote for them (as they would perswade the World) why do they produce so many counterfeit Treatises, and corrupted passages, as lawful witnesses against us? May we not well question that mans Title, who in Court produceth a forged, or corrupted Deed, when he knows his Adversary is able to prove the Forgery?

C H A P

CHAP. V.

Of Romish Treasons, and bloody Cruelties.

3. **W**E now proceed to the third Method which the Pope and his Factors have used to propagate their Doctrines, viz. their horrid Treasons, and bloody Cruelties. The Romish Doctors lay down these Propositions as undeniable Maxims.

1. That the Pope hath Power and Authority to depose Kings, and to dispose of their Kingdoms. For this they urge, 1 Jer. 10. *I have this day set thee over the Nations, and over the Kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant*: which (say they) was prophetically spoken of the Pope. And thus Pope Pius the fifth, in his Bull against Queen Elizabeth

expounds it. * Nicholas I. proveth his Papal power, because it was said to Peter, *Kill and eat*; and because to him alone was granted that power to draw a Net full

* Epist. ad Michael. Imp. Const. Baron. Tom. 10. p. 560.

full of fishes to land. And
 * Extravag. * Boniface the Eighth proveth
 Tit. 8. p. 853. his Sovereignty, because it is
 written, that *in the beginning God created
 Heaven and Earth.* But how weak, and ri-
 diculous soever their proofs are, yet this
 Doctrine is unanimously received, and zea-
 lously defended by them. I could here
 produce a cloud of witnesses, *Salmeron,
 Molina, Sculkenius, Coquans, Lessius, &c.*
 These with many others, tell us, *That the
 Pope hath power to punish Kings by deposing
 them, and giving their Kingdoms to others:*
 That this is the opinion of all Divines both
 Ancient and Modern, of all Catholick Law-
 yers, of Oecumenical Councils and Popes:
 'That in this there is no disagreement a-
 'mongst them: That he cannot be held a
 'Catholick, no nor Christian, that is a-
 'gainst it: That Christ had not been careful
 'enough of the Church, and Salvation of
 'souls, if he had not left the Pope a pow-
 'er over Kings, &c. And that this is the
 judgment of our English Romanists is most
 evident from their numerous Pamphlets;
 to which I might add the Answers of sever-
 al Seminary Priests (when Prisoners in the
 Tower) unto certain Articles ministred
 unto them in the Year, 1582.

Nay they teach that not only the Pope, but the People also, may depose their Kings. And here let two of their great Doctors speak for the rest, viz. *Bellarmin* and *Estius*. The first saith, * *That if the King turn Tyrant, the People may depose him and choose another.* And he gives this reason for it; † *It is the Consent of the People that constitutes Kings, or other Rulers over them; and therefore if cause be given, they may turn the Kingdom into an Aristocracy, Democracy, &c.* And * *Estius* speaks to the same purpose; *The Nobles and People by the Authority residing in them, may defend themselves from Tyranny, and not only choose themselves a lawful Prince, but also, cause being given, may dethrone him again.*

* *Bellar. de Concil. lib. 2. c. 19. p. 139.*

† *Bellar. de Laicis. lib. 3. c. 6.*

* *In 4. lib. Sentent. lib. 2. p. 444.*

And they mention several cases, in which it is lawful to depose Kings. As † 1. If they be Prodigal of the Publick Revenues. 2. If violaters of the Publick Faith. 3. If they be guilty of Sacriledg. 4. If they be

† *Feverdientius mentions 12. Com. in Est. p. 503 &c.*

Tyrants. 5. If they be negligent, or insufficient, or effeminate. 6. If they be Hereticks. In these, and many other cases, say their great Doctors, and some of their Councils, the Pope, and People may deprive Kings and Princes of all Rule and Government.

2. That the Pope can absolve Subjects from their Oaths of Allegiance, and their Obedience due to their respective Princes. (a) Their Angelical Doctor tells us, *That when any Prince is declared excommunicate for Apostacy, his Subjects are, ipso facto, freed from his Government, and their Oaths of fealty.* And Franciscus Suarez affirms, *That the Pope can absolve Subjects from their Oaths of (b) Allegiance; That to affirm the contrary, is to act against the custom of the Church, the use and approbation of General Councils, the consent of Catholick Doctors, and against Reason, and is plainly Heretical.* And what was the judgment of Cardinal Perron, is clear from his speech to the third Estate of France (for which several Bishops highly commended him, and

(a) Aquin. 22. Quæst. 12. Art. 2.

(b) Defens. Fidei Cath. lib. 3. cap. 23. n. 21. lib. 6. c. 2. n. 7. cap. 5. n. 23.

the Pope gave him thanks) in which he saith, *That Subjects may be absolved from their Oaths of Allegiance made to their Kings. That all parties of the Catholick Church did hold it, and so did the French Church ever since Divinity was taught in schools, till the coming of Calvin.* Against this Speech, our Learned King James writ his Remonstrance for the Right of Kings, and the Independency of their Crowns.

3. That Kings excommunicated, and deposed, may be lawfully kill'd by their own Subjects; because then, they cease to be Kings. *Lessius (a)* tells us, 'That the People, Parliament, or any other having Authority, may depose a tyrannical Prince, and declare him an Enemy; whereby any thing may be attempted against his person, because he then ceaseth to be a King. (b) *Dominicus Soto* saith, 'That when once a Decree is gone out against a King, then any one may be the Executioner. And (c) *Suarez* affirms no less than three times in one Paragraph, 'That Kings

(a) De Justit. lib. 2. cap. 9. dub. 4. n. 12.

(b) De Justit. lib. 5. Quæst. 1. Art. 3.

(c) Defens. Fid. Cath. lib. 6. cap. 4. n. 18. 14.

‘may be murder’d by their own Subjects; and he gives this weighty reason: ‘When a King is deposed he is no lawful King, and therefore may be kill’d by any private man. And that this is not the private Opinion of *snarez*, but unanimously received by all Romanists, is clear from the high Censures of approbation in the beginning of his Book. *Alphonso a Castello Branco*, Bishop of *Conimbria* declares, That he hath read it exactly over, and finds all things in it agreeable to the holy Scriptures, Apostolical Tradition, General Councils, and Papal Decrees. *Fernando Martin. Mascaregnus* Bishop of *Sylvis* saith, that he hath also read it over, and finds nothing in it but what is *Orthodox*. And *Mart. Alphonso a Mello* Bishop of *Lamego* saith also, That he hath read it over, and thinks it worthy to be published for the publick good of *Christendom*. Nor is this all, but (to pass over the Inquisition, and others, who allow it the same priviledges) the University of *Complut.* after a serious view, and consideration of it, declare, That there is nothing in it contrary to the Roman Catholick Faith; That every thing is worthy of praise and commendation.

Nay this King-killing is not only lawful but highly commended, and rewarded with eternal glory. They encouraged Fryar Clement to murder Henry the Third of France, with these promises: *That he shall be well recompenced for the fact; if he dye he shall surely fly to Heaven as a Saint, and be enroll'd amongst the Roman Martyrs on Earth.* And this horrid fact was highly commended by the Pope in a full Consistory at Rome. How did Pope Adrian the Second extol and magnify Basilius, for murdering Michael Emperour of Constantinople? Parry was confirm'd in his resolutions to kill our Queen Elizabeth by a Letter from Cardinal Como, in which we have these expressions: *His Holiness granteth unto you his Blessing, Plenary Indulgence, and Remission of all your sins according to your desire.* And how was Barriere encouraged to murder Henry the Fourth of France with these words, *That he should gain by that Act, both great Glory and Paradise.* I could instance in many others, but these are sufficient.

† Thuanus lib. 95. p. 454. &c.

* Ant. Colyner. p. 403. &c.

† Baron. tom. 10. p. 467.

Thus you see what trayterous positions, and destructive of all Government, are laid down and defended by our Romanists. Our King *James* therefore had good reason to say, *That none of those that truly know, and * believe the whole grounds, and School-Conclusions of their doctrines, can either prove good Christians, or good Subjects.*

* Speech in Parliament 1605.

We have heard what treasonable Doctrines are delivered and defended by our Adversaries of *Rome*, and that their Practices have been conformable to them, all Histories declare. How many Treasons have the Popes of *Rome* Committed; Commanded, and Commended? (a) Pope *Gregory* the Fourth, and his Bishops promoted the Rebellion of the three Sons of *Ludovicus Pius*; and *Gregory* the Seventh raised a Rebellion against *Henry* the Fourth Emperor of *Germany*: (b) *Boniface* the Eighth stir'd up the People of *France* to rebel against *Philip* the Fourth, surnamed *le Bell*. When *Henry Bullingbrook* Duke of *Hereford* and *LANCASTER* landed in *Yorkshire*, most of the

(a.) Morneys Myst. Iniquit. who cites several Historians.

(b.) Goldast. Imper. i Rom. Mon. p. 561.

(c.) Stow. p. 320.

Bishops flocked to him, flatterously owning him for their Sovereign; and *Thomas Arundel* Arch-Bishop of *Canterbury* Preached against *Richard* the Second then King, and produced a Bull from *Rome*, promising Remission of sins to all those who should aid the said *Henry* against King *Richard*, who was afterwards murther'd in *Pontefract* Castle. How were the *Irish* encouraged to rebel by Pope *Gregory* the Thirteenth his Breve, promising to grant them as plenary a Pardon of all their sins, as was formerly given to those who fought against the Turks? And was not the Spanish Invasion * promoted by the Pope, and our English Romanists? And that our late Wars here in *England* were raised and fostered by the arts of the Court of *Rome*, is more than probable. † The Roman Priest and Confessor is known (saith Dr. *Du Moulin*) 'who 'when he saw the fatal stroke given to our 'late gracious King, flourished with his 'sword, and said, *Now the greatest Enemy 'we have in the World is gone.* When the 'News of that horrible execution came to *Roan* (saith the same Author) a Prose-

* Cambden p. 128. &c.

† Vindication of Prot. Relig. p. 58. &c.

stant Gentleman of good Credit was present in a great Company of Jesuited Persons : Where after great expressions of joy, the gravest of the company, to whom all gave ear, spake much after this sort. The King of *England* at his Marriage had promised the re-establishing of the Catholick Religion ; and when he delayed to fulfil his promise, we summoned him from time to time to perform it : We came so far as to tell him, that if he would not do it, we should be forced to take those courses which would bring him to his destruction. We have given him lawful warning, and when no warning would serve, we have kept our word to him, since he would not keep his word to us.

That grave Rabbies sentence agreeth with the certain intelligence which shall be justified whensoever Authority shall require it : That the year before the Kings death, a select number of Jesuits were sent from their whole party in *England* ; first to *Paris*, to consult with the Faculty of *Sorbon* ; to whom they put this Question in writing : *That being the State of England was in likely posture to change Government, whether it was lawful for the Catholicks to work that change, for the advancing and*

securing of the Catholick cause in England, by making away the King, whom there was no likelihood to turn from his Heresy? Which was answered affirmatively. After this the same persons went to Rome, where the same Question being propounded and debated, it was concluded by the Pope and his Council, That it was both lawful and expedient for the Catholicks to promote that alteration of State. And what followed is known to all the World. Much more to this purpose you may read in the following pages.

Time would fail me should I recount all the Treasons which the Pope and his Agents have been the Authors and fomenters of. And yet these men (who make Rebellion an Article of their faith) have the impudence to speak and write of their Loyalty to temporal Kings and Princes. Our English Romanists drew up a supplication to King James and the Parliament, in which they do not a little vaunt and brag of the Loyalty of their Religion in these words: *The Catholick Subject is (if any other) the glory, strength, and perpetuity of the Kingdom, because he principally seeketh Heaven in this World (and will not for the world be diverted) cannot be treacherous, or disloyal, or undutiful to your Highness; but in every* Pag. 7.
scr-

every service and distress occurring, valiant, resolute, and most faithful. And all these fair words were to the same King and Parliament, whose destruction they intended, and had at that time contrived. O unparallel'd Hypocrisie!

And *Philanax Anglicus* (a late Pag. 104. Pamphleter) tells us, that the Romanists are to fight only with Prayers; Arms against Princes have no warrant. Who is Judge if the King transgresseth the Conditions of his Kingdom? Only God. Navar, Cunerus, and all the Catholick Doctors that ever I have seen, * agree perfectly in this same sentence. And so much concerning their trayterous Doctrines, and rebellious Practices, by which the Pope and his Agents have endeavoured to propagate their Religion.

* Surely then he never saw *Aquinas, Suarez, Lessius, &c.*

Let us now take a survey of their bloody Cruelties. And here I must lead you into *Golgotha*, a field very ample and large, like that to which God brought the Prophet, *Ezekiel 37*. We may boldly affirm that the Ten persecutions of the Emperours of *Rome* never put to death so many, nor with that cruelty, as the power of the Bishop of *Rome*.

Rome. Instruments of Cruelty are in their habitations. To speak of the Murthers, Massacres, and Cruelties of the Papists, is so large a field, that entring into it, I know not where to begin, nor where to end. I could shew you a Sea of blood flowing from the See of *Rome*: Like to that which *Ezekiel* speaks of *chap.* 47. 3, 4, 5. which was at the first to the Anles, then to the Knees, then to the Loyns, deeper and deeper. I could entertain you with a lamentable Story (which would make you abhor the very name of Popery) of their barbarous Cruelties exercised upon the *Albigenses*, and *Waldenses*; and their *Parisian* Massacre take briefly thus. *Charles* the Ninth, King of *France*, under the pretence of the grand Solemnities of the King of *Navar's* Marriage with his Sister, invited all the Grandees of the *Hugonots* of *France*, with *Leicester* and *Burghley* out of *England*, and the Sons of the Palatine Elector out of *Germany*; intending by this means to ruine the Protestant Religion. The *French* obey'd, and appeared, where they were entertain'd with all manner of Gayeties and Triumphs: but

* Thuanus lib. 52. 53.

† Camden's Eliz. p. 30.

the Conclusion was tragical; for within a few hours many Thousands were most barbarously massacred. This Cruelty was celebrated by the Romanists in *France*, as one of the most glorious actions the World hath been acquainted with: great rejoycings at Court for it, and publick thanks given unto God. But the greatest joy was at *Rome*: Cardinal *Lorain* gave the Messenger that brought the News of it, a Thousand Crowns: The Letter was read in the Conclave; publick thanks were given in their Churches, the Cannons discharged, Bonfires made, a Jubilee published throughout all Christendom: And a grand Procession was made to the Church of *St. Lewis*, where was the Nobility, Bishops, Cardinals, several Embassadours, and the Pope under a Canopy. And the better to perpetuate the memory of this Massacre, the Pope caused it to be Painted about his great Hall in the *Lateran*, and there recorded in Marble.

I will not be your Pilot to waft you into the Indies, where the Christian Romanists have kill'd more Pagans, than ever Pagans killed Christians; nor yet speak of their butcheries in the late Irish Rebellion. One observes that Nine hundred thousand Protestants were murdered in Christendom

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in a few years. And so much for the third particular.

CHAP. VI.

Sect. I.

Wherein is declared the suitableness of Popish Doctrines to mens carnal Inclinations.

4. **V**VE come now to discourse of the fourth Method which the Pope and his Agents have used to propagate their Religion, and that is, by accommodating their Doctrines to mens several humours and carnal inclinations. And of all their Wiles and Stratagems I look upon this as the most effectual: by their other Methods they have gain'd their thousands, but by this their Ten thousands. This brings whole shoals of silly souls into their Net. Their Doctrines, and the Reasons, of which they make use to support them, are so many means and expedients proper to authorize Vice, to support Sin, to excuse the most criminal actions, and to encourage looseness and disorders in all sorts of professions. What St. *Austin* saith of the whole Scripture, *viz.* That it is *Charity*, and relates thereto, as to
its

its end : We may say of Popish Doctrines, they are nothing but *debauchery*, and relate thereto as unto their end. There are few Commands, either affirmative or negative, which their great Casuists (the Guides of Consciences) do not free men from the obligation of, either wholly or in part, by the Propositions they lay down as undeniable Maxims. The truth of this will appear by an Induction of particulars.

1. *God commands us to love him with all our hearts and souls*, sincerely and superlatively, *Mat. 22. 37.* But from the rigour and severity of this Law we are freed by the Maxims of their Casuists, the truth of which we must not question. † *Fillintius* explicating how we are obliged to love God, saith, *That this ought not to be extended in such a manner, as that we must have in our hearts a more intense degree of love for God than for the creatures : And observe his Reason, By this way (saith he) we better provide for the peace and comfort of pious persons, who without this would be always in doubt of their love to God, if it ought to be in an higher degree than the love of any Creature whatsoever.* And he brings in

† Quæst. Moral. Tom. 2. tract. 22. cap. 9. p. 48.

* *Aquinas, Valentia, and Azorius* voting with him. And to the same purpose speaks † *Card. Tolet*: *We are not obliged (saith he) to love God above all things, quantum ad intentionem, but only quantum ad appretiationem; appretiatively (by way of valuation) that is, if we think God more worthy and excellent than all created Beings. How easy have these infallible Doctors made this most difficult precept? And yet this is not all; for propounding this Question, when are we engaged to love God? They answer, Not above three or four moments in our lives, viz. when we begin to have the use of reason, at the point of death, and from five years to five years during life. Others I confess are more liberal and add five moments more, viz. When Baptism is received by an adult person, when Contrition is necessary, When we receive some signal Mercy, when we are to suffer Martyrdom, when the honour of God is to be defended, and when we are obliged to love our Neighbour: But these are rejected by Filliucius as superfluous.*

* Instr. Sacerd. lib. 4. p. 544.

† Filliuc. Tom. 2. Tract. 22. c. 9. p. 49.

* Escob. Theo. Mor. Tract. 5. p. 600.

2. God commands us to worship him in spirit and in truth, Joh. 4. 24. with all the powers and faculties of the Soul. But if this seem too painful and laborious, their Casuists will give you ease, and tell you, that the *Opus operatum* is sufficient. They teach that it is not necessary to the essence of Prayer, that he who prays should think *de ipsa locutione*, of the speaking it self. When it's said, we must say our Prayers attently, reverently, devoutly; *We must know* (saith * Cardinal Tolet) *that Attention or Advertency to our Prayers is manifold:*

1. That we attend to the words, so as not to speak them too fast, or to begin the next verse, before he that recites with us hath done the former: and this Attention is necessary.
2. There is an Attention which is by understanding the sense of the words; and that is not necessary: For if it were, very few would do their duty, because very few understand what they say.
3. There is an Attention relating to the end of Prayer; when he that prays considers that he is in the presence of God, and speaks to him; and this is profitable, but not necessary. And in the next page he affirms, That the precept of hearing

* Instruct. Sacerd. lib. 2. cap. 13. p. 422.

Mass is not to attend the words, but to be present at the sacrifice, though the words be not so much as heard; and they who think otherwise, think so without any probable reason. And * Escobar asserteth, That if the external deportment of the body be devout 'tis sufficient. Nay this presence and posture of the body is sufficient (saith Escobar and Fillinius) though the mind be entertained with thoughts of lust and vanity. Thus a man may serve God and Satan at the same time.

† Theol. Mor. tract. 1. Exam. 11. cap. 4. p. 183.

* Tract. 1. p. 174.

† Quæst. Mor. tom. 1 tract. 5. p. 70.

5. God commands us to give almes of such things as we have, Luk. 11. 41. A severe Command (saith the covetous Worldling.) Must I give away my Estate, that hath cost me so dear, unto I know not whom? I cannot embrace a Religion that's so chargeable. O come over to us (saith the Romanist) and our infallible Guides of Conscience will ease you of your pain and trouble. Escobar handling this Question, When this precept of giving Alms obligeth? Answers, 'That in extream necessity we are obliged to give alms of such

† Theol. Mor. tom. 5. cap. 4. p. 608.

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'things

things as are not necessary unto life, though they be needful to support us in our condition, because the life of our Neighbour (for by extream necessity he understands that on which the life of man dependeth) ought to be preferr'd to the decency of our condition. And afterwards propounding this Question, Whether he that hath more than he needs to live according to his Condition, be obliged to supply the common necessities of others? He answers negatively: and observe his doughty reason; *Because otherwise very few rich men would be saved.* That is, though a man hath a very plentiful estate, more than sufficient to supply his own necessities, and those of his Family; yet he is not obliged in a publick Famine to give unto the poor, except it be to save his life. And * Cardinal *Tolet* tells us, that this is the common Opinion. Yea divers Casuists have found out a way to exempt even the richest persons from this obligation of giving Alms, by interpreting the word *superfluous*. And this is done by the learned *Vasquez* in this manner: 'What-

* De sept. peccat. Mort. cap. 35. 11001.

† De Eleem. Cap. 4.

ever men lay up, out of a design to raise their own fortunes, or those of their Relations, is not called superfluous. For which reason it will be hard to find among those that are worldly-minded, that have ought superfluous, no not even among Kings. Thus you see, That, according to the Rules of these Casuists, Rich men are rarely, if ever obliged to works of Charity.

Obj. But who are more frequent in works of Charity than Roman Catholics?

Ans. What men give for the redemption of their Souls from the pains of Purgatory, or the prevention of them, cannot properly be called a work of Charity. He that gives 50 or 100 l. to the poor to avoid the disgrace of publick Penance, or expiat some notorious Crime; cannot hence be denominated a charitable man.

4. God commands Women to be modest in their habit and attire, 1 Pet. 3. 3. and they must not conform to the corrupt customs and fashions of the world, Rom. 12. 2. If this displease our Gallants, *Lessins* will tell them, * That these and such-like Scriptures

* De Just. & jure lib. 4. cap. n. 14. o. 114. p. 730.

were Precepts directed onely to the Women
 of that time, that by their modesty they
 might give such examples as should be for
 the edification of the Heathen.

And their famous * *Escobar* (whose judgment we must not question) positively affirms,
 That when a Woman adorns her self with-
 out any wicked design (that is, to tempt
 others to lewdness) by a natural inclinati-
 on which she hath unto Pride, it is but a
 venial sin, and sometimes no sin at all. Nay
 Layman saith, That for men to wear
 Womens, and Women Mens apparel is no
 sin.

* Theol. Mor. tract. 1. Exam. 8. p. 135

† Theol. Mor. lib. 2. 242.

5. God commands us to speak the truth,
Eph. 4. 25. and not to swear falsely, *Jer.* 4. 2.
 But alas (may some say) without lying and
 false swearing we cannot manage our Trades,
 secure our Concerns, and accomplish our
 designs. The strict observation of these Pre-
 cepts would expose us to a thousand incon-
 veniences. For the ease of such mens Con-
 sciences their excellent Casuists have invent-
 ed three ways, viz. *Equivocation*, *mental*
Reservation, and *Directing the intention*: by
 the help of these you may say & swear what
 you

you please. * ' In swearing it is lawful (saith
Escobar) to use ambiguous terms, which
the hearer may take in another sense than
he doth from whom they proceed. And
propounding this Question, † Is it lawful
for him that sweareth in a just cause to use
equivocal words, which he understands in
a sence (which he concealeth) different
from that in which those persons take it be-
fore whom the Oath is made? He answers
affirmatively with *Sanchez*. And to make
this more clear, he subjoyns several Instances;
which are taken out of their most famous
Casuits, *Lessius*, *Sanchez* &c. ' A man be-
ing interrogated by a Judge upon Oath,
whether he killed S. T. If he killed him in
his own defence, he may deny it; making
this mental Reservation, that he did not
wickedly murder him. If it be a probable
Opinion, that such an Imposition upon
goods is unjust, which enforceth the Mer-
chant to use false weights and measures: if
he be asked afterwards by a Judge, Whe-
ther he used false weights and measures, he
may deny it upon Oath; making this Reser-
vation in his mind, that he did nothing

* Theol. Mor. tract. 1, Exam. 3. c. 4. p. 69.

† Cap. 7. p. 73.

'unjustly. A Priest being interrogated con-
 'cerning such a Sin, which he heard in Con-
 'fession, may answer, yea, and (if need re-
 'quire) swear, That no such thing was con-
 'fessed to him, meaning as a private man,
 'Some necessary Goods thou hidest, lest they
 'should be swept away by thy Creditors,
 'and thou compelled to beg, being asked
 'before a Judge, thou mayest swear that
 'none are concealed by thee: making this
 'mental Reservation; which thou art obli-
 'ged to discover. An Adulteress being de-
 'manded of her Husband, Whether she hath
 'committed Adultery; may swear negatively,
 'conceiving in her mind another day than
 'that on which she did commit it. One
 'coming from a place falsely suppos'd to be
 'infected with the Plague, being asked,
 'Whether he came thence, may swear that
 'he did not; making this mental Reservati-
 'on, as from a pestilential place. If a man
 'borrow a sum of Money of another, and
 'return it, but taketh no receipt under his
 'hand, and be brought to his Gath before
 'a Judge whether he borrowed any Money
 'of him, he may lawfully swear, That he
 'never receiv'd any money of him; under-
 'standing within himself, not so as
 'to owe it, or that he is obliged
 'to confess it † saith *Fillincius*. *

† Quæst. Mor.

* Tom. 2. tr. 23

cap. 11. p. 107.

'And

And in the same Question he lays down this general Rule : ' He that hath externally promised something without an intention of promising, if he be asked, whether he promised, may upon Oath deny it, making this mental Reservation not with a promise that obligeth him. And *Quest.* 4. He propounds another way to avoid lying and perjury, much more secure than the former. And that is, when a man having said aloud, *I swear that I have not done such a thing, he adds, whispering to himself, this day.*

And if any be too thick-skull'd to learn this art of making these mental Reservations, they have invented a more easie way, viz. ordering and directing the Intention aright. † *Escobar* lays down this general Rule : *Promises oblige not when a man hath no intention to engage himself when he makes them.* If a man falling into the hands of Thieves, cannot be dismissed without an Oath, that he will give them ten Crowns, he is not obliged except he did intend it at the time of swearing, saith * *Tolet.* And *Emmanuel* sa positively affirms : ' That he who sweareth to

† Theol. Mor. tract. 3. Exam. 3. p. 369.

* Instruct. Sacerd. lib. 4. Cap. 22. p. 195.

† Aphor. p. 98, Tom. 2. tract. Cap. 11. p. 107.

do this or that, is not obliged, if he did not intend by that Oath to oblige himself. And *Fillincius* gives this reason for it, Because it is the Intention that regulates the quality of the Action.

These Methods their Casuists unanimously propound, by which all Lyes and Perjuries may be justified. How destructive they are of all Commerce, and human Society is most evident.

6. God commands us to make Restitution of such Goods as we have unjustly taken, or detain'd from others, *Luk. 19. 8.* And the Ancients say, *That without restitution there can be no remission.* But their Casuists have found out many expedients to dispense with this important Duty. *Medina, Lessius, & Fillincius* mention twelve Causes which excuse from Restitution; to which many more are added by other Casuists. * I will mention, and but mention a few of them. 1. *If a man hath done thee wrong without any ill Intention, he is no wise obliged to make Restitution,* saith Escobar. † 2. *Ignorance of what kind soever, either of the fact, or of the Law is a sufficient excuse,* saith the same Casuist. And though after

* Theol. Mor. tract. 3. Exam. 2. cap. 2. p. 337.

† Tract 3. Exam. 2. c. 4. p. 356.

some enquiry, he find it more probable, That the goods, whereof he is possessed, belong to another; yet he may lawfully keep them saith *Palano* Cited by *Escobar*. And he gives this reason; *Because possessi-* Pag. 350:
on preponderates all contrary reasons which are not demonstrative. Nay though he be fully convinced, that they are another mans Goods; yet, if they be moveable after three years enjoyment, and if immoveable, after ten years possession, he is not obliged to make Restitution, saith *Filliucius*. 3. When another mans Goods are mingled with his own: So *Lessius*. 'A Merchant (saith *Escobar*) who hath received another mans Money, and mingled it with his own, if he to whom the Money appertain'd, demand it back again, he is not obliged to restore it according to *Vasquez*. 4. Impossibility of doing it without lessening a mans retinue, and loss of honour and reputation: so *Escobar*, and *sa* who cites *Soto*, *Arag.* and *Tolet*. And *Layman* lib. 3. tract. 2. p. 305. *Navar Manual*. Confess. cap. 17. p. 320. who gives several

* Tom. 2. tract. 32. cap. 5. p. 242.

† De Just. lib. 2. p. 172. Theol. Mor. tract. 3. Exam. 2. p:

350.

* Tract. 3. Exam. 2. p: 241. & 356.

† Aphor. p. 143.

reasons for it. *Fillinius* Tom. 2. Tract. 3. cap. 5. p. 243. 5. 'When it is a greater disadvantage to the person that restores, than an advantage to the person wronged, saith *Escobar* (who cites *Tolet*) Sa, and Page. 356. Layman. 6. When his Confessor doth not enjoyn it. *Escobar*. Tract. 3. Exam. 2. p. 339. 7. When a man renounceth his Estate. **Escobar* putting this Question, 'Whether a man that renounceth his Estate, may with a good Conscience retain so much as is necessary for himself and Family to live in honour, or according to his quality? Answers with *Lessius*, That he may doe it. Now if we admit these excuses as just & lawful (which none must question) 'tis most clear that few, if any, will be liable to make Restitution of those Goods, which they are most unjustly possessed of.

* Aphor. p. 143. lib. 3. p. 305.

† Tract. 3. Exam. 2. p. 459.

7. God commands us to be sober, *Tit. 2. 12.* and to avoid intemperance in eating and drinking, *Luke 21. 34.* But their great **Escobar*, who speaks according to the sentiments of four and twenty of their most emi-

* Tract. 1. Exam. 2. cap. 8. p. 294.

gent Casuists, is more indulgent: for propounding this Question, 'Whether it be lawful to eat and drink ones fill without necessity for pleasure onely? *Answers positively with Sanctius*, That it is no sin at all, except the health of the body be impair'd by that excess. *And he gives this invincible reason*, because the natural Appetite may be permitted to move according to its own inclinations, and enjoy the pleasure it finds therein. *And discoursing of intemperance in drinking, he starts this Question*: One drinks to excess, not so far as to be drunk, but in such manner that his head akes, or the wine disturbs him in such sort, that he knows not very well what he doth; but yet he hath reason enough to know, that he hath drunk too much: What kind of sin is this? *He Answers*, it is a venial sin. *And observe his reason*; because he hath not wholly lost the use of Reason, p. 269.

† Layman Fillucius &c, give this definition of drunkenness. It is an excess in drinking for pleasure onely till the use of Reason be utterly lost.

But perhaps some may say, though intemperance in drinking be in it self but a venial sin, or none at all; yet the consequence of that excess viz. Swearing, Whoring &c. doubtless a man must be accountable for.

This

This scruple is removed by their omnipotent Doctors. * *Escobar* saith, 'That a man is
'is not responsible for the excesses and disorders, which he commits at such a time, if
'he did not foresee them, before he began to
'drink. *Cardinal* † *Tolet* affirms, That if a
'man be drunk, and then commit Fornication
'on or Murther, that Fornication or Murther
'is no sin. And * *Layman* saith, that Mur-
'ther committed by a man, when drunk, is
'no sin abstractly considered: and he gives
'this reason, because it is no way voluntary
'and moral in it self.

* *Traet. 2. Exam. 2. cap. 5. p. 290.*

† *Instruct. Sacr. lib. 5. cap. 10. p. 647.*

* *Theol. Mor. lib. 1. p. 18.*

Aristotle saith, that drunkards deserve double punishment. 1. For their drunkenness. 2. For the sins committed in and by their drunkenness. But whatever *Aristotle* or *Plato*, or *Seneca*, or any other Heathen (who had onely the light of nature to direct them) shall affirm to the contrary; yet we must not entertain a disbelieving thought of the truth of these Positions, which are the efforts of an infallible Spirit.

† *Eth. lib. cap. 5.*

8. God commands us not to take his Name

in vain, *Exod.* 20. 7. But may some say, we have got a habit of using Gods Name irreverently upon all occasions, and when transported with passion, to utter blasphemous expressions. Be not troubled, your infallible Guides speak very comfortably to your particular cases. *Layman* treating of voluntary Actions, after he had premised certain Conclusions, makes this Inference: 'It follows from what I have said, That he who from the impression of an inveterate custome is induced to do evil, as to utter words of Blasphemy &c. sins not at all, nor doth properly blaspheme; because sin cannot be committed without a deliberate act of the understanding. And he confirms this Assertion by the testimony of their great School-men and Casuists, *Scotus*, *Suarez*, *Sanchez*. &c. And the like they say of Blasphemies utter'd in passion; and *Fillucius* gives this reason, 'Because passion, as well as an evil habit, takes away the actual use of Reason, without which sin cannot be committed, according to their *Maximes*.

9. God Commands us not to render evil for evil, *1 Thes.* 5. 15. But their Casuists Teach, That a man may repay even the smallest injury with the greatest loss, that is, of life it self. In several cases (they say) it is lawful to murder our Neighbour: I will
menti-

mention but two, which very frequently occur. 1. In defence of our Honour. The Honour of a person may be invaded (saith *Fillincius*) several ways. 1. When one strikes him with a Cudgel, or gives him a box on the ear. 2. When he is reproached by words or gestures. 3. When he is accused of feigned Crimes before persons in Authority, or of true, if they be secret, whereby he may suffer in his person or estate. *When the Honour of a person is impair'd by another any of these ways, 'tis lawful to kill him, saith Fillincius.* And to confirm this opinion *Lessius* produceth *Sot. Navar. Sylvester, Lopez, Gomez, and Julius Clarinus.*

* Tom, 2. Traët. 29. c. 3. p. 188.

† And *Lessius* mentions 4 or 5. ways.

* De Just. lib. 2. p. 89. &c.

Escobar † (who is spokes-man for twenty four learned and ancient Divines) propounding this Question, 'Whether it be lawful for an honourable person to kill him, who hath given him evil language, or the lye? *Answers that according to Baidel* it is lawful, in case he cannot otherwise be repressed. If a Nobleman be assaulted, and may

* Traët. 1. Exam. 7. cap. 3. p. 123

save

'save himself by flight, yet he is not obliged
 'but may kill the Assailant, if otherwise his
 'Honour cannot be preserved, *saith* * *Car-*
 '*dinal Tolet.* It is lawful according to *Ban-*
 '*nes (saith + Escobar)* to kill that man who
 'intends to accuse me of some capital crime,
 'which is secret, whereupon I may suffer
 'death, or a considerable loss in mine Estate,
 'if I can by no means divert him. * *Amicus*
 '*and Caramuel affirm,* That a Monk may kill
 'a Woman with whom he hath committed
 'Fornication, if he fear she will divulge it.
 'These Instances do plainly evidence the
 lawfulness of Murther (according to the sen-
 timents of their infallible Doctors) in defence
 of a mans honour and reputation. But here
 this one Rule must be observed *viz: That*
we do not kill with a formal intention
to revenge our selves, but to preserve our ho-
nour.

* Instruct. Sacerd. lib. 5. c. 6. p. 633.

† Tract. 1. Exam. 7. p. 118.

* Cited by Auth. of Jes. Mor.

† Lessius de Just. lib. 2. p. 9.

2. In defence of our Goods. So much
 is affirmed by *Layman*, and he cites ^{lib: 3. p. 357}
Anton. Major. Sylvester, Cajetan,
Soto, Navar. Covar. Clarus, Medina, Molina,
&c. And *Lessius* gives this reason for it,
 'Because

‘ Because temporal goods are necessary to
 ‘ preserve life, and by consequence it is law-
 ‘ ful to preserve them in the same manner, as
 ‘ life it self. *Nay he affirms*, That it’s
 ‘ lawful to kill a person, that hath
 ‘ taken an Apple from us, if it would be a
 ‘ disgrace unto us, not to take it out of the
 ‘ Thief’s hands. But *Molina* (and *Escobar*
 ‘ seems to concur with him) thinks, That ordi-
 ‘ narily it is not lawful to kill for less than a
 ‘ Crown, or the value of it. And if these In-
 ‘ stances be not sufficient, * *Escobar* lays
 ‘ down this general Rule, that will justify
 ‘ most Murthers in the world: ‘ We may kill
 ‘ those that do us wrong, as those that rob
 ‘ by night or by day, and all others that
 ‘ offend us, though we be assured that
 ‘ they shall be damn’d, dying in that con-
 ‘ dition,

* Lib. 2. p. 85. & 88.

† Tract. 1. Exam. 7. p. 119.

* Tract. i. Exam. 7. p. 112.

10. God saith, Thou shalt not steal, *Exod.*
 20. 15. But their Casuists teach, That in
 several cases Theft is lawful, or at the most
 but a Venial sin; whereby poor Men, Chil-
 dren, Servants &c. are encouraged to com-
 mit Rapes and Robberies. To make this clear
 and evident, I will produce a few Instances
 out

out of these miraculous Doctors. If a man be in necessity, not only extream, but such as is hard to be endur'd, 'tis lawful for him to steal for his more comfortable subsistence. Lessius lib. 2. cap. 12. num. 71. p. 132. Filiucius Tom. 2. tract. 32. cap. 5. p. 243.

If a Father deny his Child, employ'd in his Calling, as much for his Salary, as he would give unto a Stranger, he may privately take what is proportionable to his labour and industry; when he hath deducted what his Father laid out in his Education, Escobar tract. 1. Exam. 9. cap. 4. p. 158.

If Servants judg their wages too small, they may advance them of themselves by filching and purloining as much from their Masters, as they imagine necessary to make their wages answerable to their services, Layman lib. 3. tract. 3. p. 313. And he confirms this Opinion by the testimony of Navar, Lopez, Licent. Diez, Lessius, Molina. I remember the Author of the Mystery of Jesuitisme tells us a pleasant Story of one John D' Alba in the year 1647. who being a Servant to the Fathers of the Colledg of Clermont, and thinking his wages too low, stole something to make it up. Hereupon they put him in Prison, and charged him with Felony. This poor fellow being arraign'd,

raign'd, confest that he had taken away certain pewter Plates from them; but pleaded that he was not guilty of Felony for so doing: And urged for his justification this Position of their Casuists, which he presented to the Judges. - And if they judge their Diet too coarse and scanty, these comfortable Casuists will tell them, 'That what 'Thefts they commit in meats and drinks, 'are not mortal sins, though insensibly they 'amount to a great quantity, if they steal 'them to eat and drink, and not to sell.

† Lessius lib. 2. p. 130.

* Escobar. tract. 1. Exam. 9. p. 157.

' If that which is stoln be something the 'Owner makes small account of, or for 'which he would not have the Robber put 'into a state of damnation (and who can be so cruel as to desire the eternal misery of his fellow-Creature) 'the Theft is at the 'most but a venial sin. *Lessius* lib. 2. cap. '41. dub. 9. num. 80. p. 537. And if a 'Tayler, who is commission'd by a Gentle- 'man to buy stuff, or silk to make his 'Cloaths, go commonly to one Mercer or 'Merchant, who for this reason sells him a 'good penny-worth, or returns something 'back: He may retain to himself the bene- 'fit of his good market, or what is so re- turn'd.

und, Escobar tract. 3. Exam. 6. cap. 5.

To these Instances many more might be added, which do countenance and justify most Thefts and Robberies committed in this licentious age.

By this Induction of particulars (for 'tis needless to mention more) you may see how far they dispense with Divine Commands.

SECT. II.

Obj. **T**hese are the Opinions of some particular Casuists, which perhaps have been censured by his Holiness, as Erroneous and Heretical.

Ans. 1. I do not hear that any of these Doctors (except Bannies Summary of sins, which I have made no use of) are censured at Rome, nor find any passages in them, which their Inquisitors command to be blotted out in any of their Expurgatory Indices. And therefore (since they are so severe in prohibiting Books which they judg errone-

ous, and expunging all offensive passages) we may rationally conclude, That these *Casuits* have written nothing contrary to the sentiments of their infallible Lord and Master. If they deliver any thing which is not consonant to their *Canons* and *Constitutions*, why are they not put into their *Index* of prohibited Books?

2. The Doctors I have mention'd are no pitiful, obscure Fellows, but persons of great note and eminency, and their Books printed *Cum Privilegio*, and highly prized by all Catholicks.

3. That where I have Cited but one or two *Casuits*, Ten or Twenty might be produced, which I have passed over for brevities sake.

4. The Doctrine of *probability* (which is unanimously received by their great Doctors, at least the *Jesuites*, which are the most prevailing party in the Church of Rome, and the Popes principal Factors) will remove all doubts and scruples. Here they lay down with much confidence, and defend with great zeal these following Propositions.

1. That we may safely follow a *probable Opinion*. In this there is a perfect agreement amongst them; and

† Lib. 1. p. 5. Layman gives this reason for it;

in Morals we cannot easily obtain certain knowledge of the truth of things.

That is a probable Opinion, which (having no certainty) is supported by great Authority, or some reason of weight.

So Layman defines a probable Opinion. And in the explication of

the Definition he tells us, That by (great authority) we are to understand the judgment at least of one learned and honest

man, that hath not embraced an Opinion rashly and inconsiderately, but after he

hath well weigh'd and examin'd the Reasons, which are brought for the contrary

Opinion. * Escobar saith, That one grave Doctor is able to make an Opinion proba-

ble, because a Man eminently learned will not espouse an Opinion without sufficient

reason. † Emanuel sa speaks more freely, affirming, That the judgment of one grave

Doctor, or the example of good men, is enough to make an Opinion probable. And

to the same purpose speak Sylvest. Navar. Vasquez, and Sanchez, cited by Layman.

Alvincina declares himself to be of the same judgment, Tom. 2. tract. 21. cap. 4.

P. 9.

* Theol. Mor. p. 25.

† Aphor. p. 41.

3. That of two probable Opinions the lawful to follow that which is more favourable, though less safe and probable. This Proposition is defended by Layman, who brings Navar. Medina, Arrag. Lopez, Suarez, Azorius, &c. concurring with him. And if the testimony of these learned Doctors be not sufficient, he gives you this convincing Reason: *In moral actions it is not necessary to follow that which is best and safest; but sufficient that we follow what is good and safe.*

Theol. Mor. lib. 1. p. 5.

And Escobar propounding this Question, *If two probable Opinions occur, is a Man obliged to follow that which is more probable?* He answers, *no*; because he cannot be reprehended as rash and imprudent, who adheres to reason or authority of moment: And it would be an intolerable burthen, if every unlearned man should be obliged to find out the more probable Opinions. But Azorius ascends one step higher, and saith, *That a man may lawfully follow the probable Opinion of other men, though it be against his own proper Opinion.*

Instit. Mor. lib. 2. p. 202.

Thus

Thus a Man may commit any sin (to which interest, or corrupt nature shall incline him) against his own Conscience, if he can but find out one grave Doctor that allows it: and that's no difficult task.

4. That a Confessor is oblig'd to absolve his Penitent, who follows a probable Opinion, though contrary to his own judgment, *Azorius* handling this Question, *Whether a Priest who hears Confessions, may reasonably submit to the Opinion of his Penitent, when tis contrary to his own?* After he hath propounded the distinctions and limitations of several Doctors, affirms 'That in every case, without exception or distinction, every Confessor, as well ordinary as delegate, may and ought to submit to the judgment of his Penitent. As for example, suppose the Confessor is fully convinced, that his Penitent is oblig'd to make Restitution of goods unjustly detain'd, and hereupon scruples to absolve him; yet, if the Penitent will not submit unto his judgment, he may do it. And observe his reason; 'Because he, who hears the confessions of Penitents, is oblig'd to provide for their salvation.

Lib. 2.
p. 205.

Lib. 1. p. 6. *Layman* affirms the same thing, and tells us that *Sot. Victor. Navar. Medina, Sanchez, and Vasquez* are of this persuasion. And he gives this weighty Reason for it: 'The Confessor, confession being made, cannot deny Absolution to his Penitent, that is rightly disposed: But in following a probable Opinion, the Penitent doth not sin, and so, as to this, is rightly disposed.'

And *Escobar* propounding the same Question, returns the same Answer, and gives the same Reason. Nay he adds, 'That the Confessor, who denies Absolution upon this account, is guilty of mortal sin, when the sins confessed are mortal; because he forceth his Penitent to discover those sins to another Confessor, which is a grievous burthen. *Theol. Mor.* p. 28. To these I could add the testimony of *Fillinius, Cardinal Tolet*, and many others.

* *Tom.* 1. p. 113.

† *Lib.* 3. 519.

Now what wickedness may be committed under the protection of this Doctrine, is obvious to an ordinary understanding. How doth it favour loose and licentious persons, and indulge them in their immoralities; for what Crime can be committed, but

but some one or other of their Doctors doth allow and justify it?

Canst thou not keep what thou art possessed of, nor recover what is unjustly detain'd from thee, without the assistance of a *Knight of the Post*, that is, without suborning a person to swear falsely? Do not boggle at it; for *Fillucius* (a grave and learned *Doctor*, yea the Popes Penitentiary) teacheth, That in this case 'tis very lawful. Only he subjoyns this caution; That something of value be in question, and that there be some just cause to require this Oath, as necessity or profit; otherwise it would be against Charity.

Tom. 2. p. 108.

Hast thou weaken'd thy body in Brothel-houses, or by the sin of uncleanness, and canst not, without great prejudice to thy health, observe an approaching Lent, or time of fasting, according to the *Canons* of the Church? Be not troubled; for in this very case (saith *Eseobar* a *Doctor* of great note and eminency) thou art excused. *Theol. Mor. tract. 1. Exam. 12. cap. 2. p. 198.* Yea, though thou didst it on purpose to be dispensed withal from fasting, p. 202.

Hast

Hast thou the offer of a good Benefice, but upon condition that thou wilt give so much money unto the Incumbent to resign, or Patron to present; which thou art willing to do, but a thing they call Simony, is as a Lyon in the way, deters thee from it: Be not troubled, *Valentia* (one of their chiefeft School-men and Casuists) will help thee to conjure down this tormenting Spirit. 'If a Man (saith he) 'give a temporal good for a spiritual (that is, Money for a Benefice) and 'that a Man give Money as the price of 'the Benefice, it is apparent Simony: But 'if he gives it as the motive inclining the 'the will of the Incumbent to resign his 'interest, it is no Simony. Thus do but direct thine intention so, as to give thy Money as a *motive* inclining the Patron, or Incumbent, and not as the *price* of the Benefice, and thou art safe enough.

* Tom. 3. p. 2039.

Thus might we instance in most sins, and produce one or more of their *indulgent Doctors* that allow them: and so (according to this *Doctrine of Probability*) they may be committed without sin. Our Saviour saith, *That narrow is the way that leadeth unto life, and few there be that find*

find it, *Matt. 7. 14.* But these infallible *Doctors* make it broad, and according to their *Positions* few can miss of it: It is not only easie to be saved, but almost impossible to be damned.

Object. But do we not meet with some great Schoolmen and Casuists that do not allow of these irregularities?

Ans. Yes, but they are few, and very rarely made use of. It being their design to bring the whole World into the bosome of the Roman Church, by complying with the various humours and inclinations of men, 'tis necessary they should have such: And because the *Maxims* of Evangelical severity are more convenient for the Government of some, they make use of them upon such occasions as contribute to the promoting of this Design. I say, being to deal with all sorts of persons, and those of several conditions, and different Nations, 'tis requisite they should have *Casuists* suitable to this diversity. If they had not any, but these licentious *Doctors*, their main Design (which is to deceive the World) would be frustrated; since those who have any sense of good and evil, any tenderness of Conscience, and care of

of their Souls, put themselves under a surer conduct: But as there are not many of this scrupulous humour, so need they but few severe *Directors* to guide them. Few sheep need fewer shepherds; whereas the swarm of remiss *Casuits* are employed to satisfy those, who seek after carnal liberty. It is by this obliging and complying Conduct that so many are deluded. If one come to them who is resolved to make Restitution of goods unjustly gotten, they will not divert him, but have a *Casuit* ready to confirm him in so holy a resolution. But let another come that would be absolved without Restitution, and it shall go very hard, but they will contrive a way to dismiss him with satisfaction. Thus do they preserve their Friends by indulging their particular Lusts, and make their party good against all Enemies, when charged with remissness, by bringing (as necessity requires) these austere *Directors* upon the Stage.

SECT.

S E C T. III.

BUT if there be any sins which cannot be excused, and whereof the only remedy is *Confession*, yet there's no reason why any one should be troubled; for this, by their *Doctrines*, they have made most easie: So that crimes are with greater facility expiated, than many times committed. Whereas there are many things in *Confession*, that cannot be performed without some difficulty, as *shame to confess some certain sins, resolution not to fall into the like again, remorse for them, and Penance*; yet they have made most easie and comfortable provisions against them. This main part of their Religion, which hath the appearance of Severity, is become of all other most remiss and pleasant, and of greatest content even to the dillolustest minds. This, as they have order'd it, is so far from deterring men from Sin, that it is the most powerful incentive to Impiety. I have known (saith * *Sands*) those that seem very devout persons, who by their own report, to excuse their ac-

* *Europæ. Specul. p. II.*

'quaintance in matters criminal, have wit-
 'tingly perjured themselves in judgment;
 'only presuming upon this present and
 'easy remedy of Confession: And others
 'of more than ordinary note amongst them,
 'who when their time of confessing was
 'at hand, would then venture on those
 'actions, which before they trembled at;
 'as presuming to surfeit by reason of Neigh-
 'bour-hood with the Physitian.

Against the first thing in Confession, viz.
 Shame, they have made full provision.
 Their *Casuits* teach, That a Man to pre-
 serve his reputation with his ordinary Con-
 fessor, may take another, to whom he may
 confess his gross sins. *Emanuel Sa Aphor.*
p. 25. Escobar tract. 7. Exam. 4. p. 788.
Fillincius Tom. 1. tract. 7. cap. 4. p. 94.
 But if this way be too troublefom and
 costly, *Escobar* directs you to make a ge-
 neral Confession. *When one saith to his*
Confessor, that he will make a general con-
fession, he is not obliged to mention his
mortal sins, Escob. p. 785. And what *Fil-*
lincius saith of the second and third, viz.
 Resolution, and Remorse, is very comfort-
 able both to Confessors and Penitents. *The*

Confessor (saith he) must not proponnd many difficulties in avoiding sin, whence the Penitent may be in danger of not having an effectual purpose for the future. And then afterwards he addeth, It is not necessary that the Confessor be assured, or probably think, that his Penitent will abstain from sin: 'tis sufficient if he conceive That at the time of absolution he hath a general purpose, though he will presently alter it. And this is the common Opinion. And concerning Remorse, he writes, That if the Penitent discovers not sufficient expressions of sorrow, the Confessor hath no more to do than to ask him, whether he do not in his soul detest sin; and if he say, Yes, he may, nay, he must believe him. And Escobar speaks much to the same purpose, Tract. 7. Exam. 4. p. 773. It hath been an Opinion long received in the Schools, That the Sacraments of the New Law differed from those of the Old in this; that the efficacy of those of the Old Law in conferring Grace, did depend upon what they called *opus operantis*, that is, the Faith and Devotion of the receiver of them: but that the Sacraments of the new Law did confer grace *ex opere operato*, that is, by the thing

Vid. Bellar. De Sacram. Concil. Trident. Sess. 7. Can. 8.

it self; without any dependency therein upon the internal motion or preparation of mind, in him that did partake of them. Now this with the Papists is a Sacrament.

And touching the last, viz. Penance, they are not less favourable and indulgent. This consisteth ordinarily in few *Ave Marias*, and *Pater Nosters*, and hearing so many Masses, with some easie Almes to them that are able, and some little Fasting to them that are willing. I have known (saith *Sander*) 'when the Penance for horrible and often Blasphemy, besides much other lewdness, hath been no other than the bare saying of their beads thrice over; a matter of some hours muttering, and which in *Italy* they dispatch also as they go in the streets, or dispatch business at home, making no other of it, than as it is, two lips and one fingers work. We will make this more clear by the testimony of their famous *Casuists*. Sometimes a Priest may impose this for Penance upon his Confitent, viz. *That before he sleeps at night, and when he awakes in the morning, he entertain some pious meditations, that he think of God, and Death, and Judgment, &c.* Layman lib. 5. p. 909. If the Penitent hath but 4

probable cause to complain of his Penance, as too grievous, the Confessor must moderate it, or enjoin some other, more easie, Layman, *ibid.* And a little after he gives this caution to the Confessor: Let him take heed, that he do not impose incongruous and unsuitable Penances, as long pilgrimages to Women, many prayers to them that have much business, &c. In short, not any thing that is tedious and troublesome. A Confessor (saith the same Casuist *ibid.*) is oblig'd to Absolve his Penitent, though he refuse to perform the Penance enjoyned him. And he tells us this is the Opinion of Cajetan, Sylvester, Medina, and Navar. And gives this Reason; Because no Man is bound to satisfie for his sins in this life. A Confessor may sometimes impose Penance by way of Counsel only (saith Filliucini) and not of Precept. Nay he may Absolve without any Penance at all, saith the same Doctor.

Tom. i. p. 125.

Escobar propounds this Question, 'Is it lawful for a Confessor to leave P. 793.
'it wholly to the will of the Penitent to
'do what Penance he pleaseth? And an-
'swers with Suarez, That it is not always
'necessary to command him any particular
G 'work,

work, and especially to spiritual persons. But 'tis sufficient to say, I impose on you for Penance all the good you shall do, or evil that you shall suffer this day, or this week. And *Filliucius* confirms it by the testimony of *Aquinas*, and *Napoli* Tom. 1, p. 125. And he commends it as a thing both pious and pleasant. And the same *Escobar* tells us, *That a Confessor may give for Penance something formerly commanded*; So that Penance for sins may be accomplished by doing that which we should have done though we had not sinned, and which the most innocent are obliged to. And here in he hath the concurrence of *sa*, and *Filliucius*. And again, asking the Question, *Whether may my penance be performed by another?* He answers, *That this is the Opinion of Suarez* (yea and he might say of *sa* and *Filliucius*) *provided I have my Confessors leave, or there be some just reason for it*: And that will never be wanting. Thus easie and acceptable have these tender and indulgent Fathers, made this most difficult part of Confession.

Aphor. p. 147. Tom. 1. p. 125.

I know they make a great cry and clamour; and tell us of their frequent Fallings,

one of their often Watchings, of their
 many Whippings, of their long Pilgrima-
 ges, their rigorous Discipline, and a great
 deal more: But what are the practices of
 some few sad and phlegmatick persons, to
 the professed principles of their great Do-
 ctors and Casuists?

SECT. IV.

BUT suppose the Penance which the
 Priest enjoyns, be never so sharp and
 severe, yet let none be discourag'd or de-
 terr'd from their beloved Lusts; for though
 it be their misfortune to fall into the hands
 of a cruel Confessor, yet they have a mer-
 ciful Father (to whom they may appeal in
 such cases) who by his gracious Indulgen-
 ces is ready to dispense with these Severi-
 ties.

These Pardons and Indulgences are ve-
 ry full, and numerous: Few Churches in
Rome, which have not one or more annex-
 ed to them: So that if you will but trudge
 thither, you cannot miss of Absolution.
 And so kind they have been at *Rome*,
 as to publish a Catalogue of them in se-
 veral Books. And though this was put

forth in our own language several years ago by Mr. *Crashaw*, yet (because the Book is hard to be got, and perhaps few have seen it) a few *Instances* take as followeth.

In the Church of *St. John the Lateran*, there is an inexhaustible stock of Indulgences, granted by Pope *Silvester* at the request of *Constantine* the Emperor. Whoever comes to this Church on the 9th. of *November* may obtain remission of all his sins both *a pena & culpa*.

In the same Church there is a Chappel called *Santa Sanctorum*, in which every day is to be had full remission of all sins. And not far from this Chappel there is an ascent of three and thirty steps, and how oft soever any man shall devoutly ascend up that ladder, for every step he hath a Thousand years of pardon. But who will take so much pains when a plenary pardon may be had upon easier terms?

In the Church of *St. Peter* in the *Vatican* there is full remission of all sins upon the Feast of *St. Martin*: And at other times many thousand years pardon.

In the Church of *St. Paul* without the walls of *Rome*, in the Octaves of the Feast day of *St. Martin* (being the day on which it was dedicated by Pope *Silvester*) there

There is to be obtain'd full remission of all
sins in the Church of *St. Mary* on the day
of Annunciation of the blessed Virgin
Mary, there's full pardon of all sins to be
had, granted by Pope *Boniface*.

In the Church of *St. Sebastian* there is
to be got true remission of all sins, bright-
ness and light everlasting, joy and gladness
without end. And this Indulgence was
merited by that Saint and Martyr to this
Church, and confirmed by Pope *Gregory*.

In the Church of *St. Cross*, there is a
Chappel called *Jerusalem*, wherein upon
St. Benets day we may obtain full remis-
sion of all sins. And upon every *Lords*
day and *Wednesday* there are Pardons for
many thousand years granted by Pope *Sil-*
vester.

In the Church of *St. Praxeda* there's a
Chappel, called the Garden of Paradise,
in which lye the bodies of above two
thousand Martyrs, and the third part of
that Pillar at which our Lord Jesus Christ
was whipped in *Pilates* House, there is
every day to be had full remission of all
sins.

Neither hath the Charity of his Holi-
ness been confin'd to the Churches of
Rome, but enlarged and extended to many

90
other Churches of note in Italy, and other Countries.

‘ In the *Erimitane* at *Padova*, their
‘ Preachers very solemnly (saith *Sands*)
‘ Publish a grant of plenary Indulgence
‘ from Baptism to the last Confession, with
‘ twenty eight years over for the time en-
‘ luing.

Europa Speculum p. 13, &c.

‘ At the *Sepulchre* of *Christ* in *Venice*,
‘ wherein is written, *Hic situm est*
p. 14. ‘ *corpus Domini nostri Jesu Christi*;
‘ there is hanging in a Printed Table a
‘ Prayer of *St. Austin*, with Indulgence
‘ for Fourscore and two thousand years,
‘ granted by *Boniface* the Eighth, and con-
‘ firm’d by *Benedict*. the Eleventh, unto e-
‘ very one that shall say it, and that for
‘ every day *toties quoties*.

‘ *Pope Gregory* the Thirteenth, hath
‘ granted to the *Carminé* at *Padova*,
p. 15. ‘ unto every one, that shall say Se-
‘ ven *Aves*, and Seven *Pater-Nosters* before
‘ one of their Altars on the anniversary
‘ *Wednesday* in *Easter-week*, or else kiss the
‘ ground before the Altar of the blessed Sa-
‘ crament with the usual Prayers for ex-
‘ altation of the Church, extirpation of
‘ *Hereſie*, and Unity of Christian Princes,
both

both plenary Indulgence for himself, and the delivery of what Friends Soul out of Purgatory he pleases.

All Altars of Station (which are in very great number) have their perpetual Indulgences for all times.

Sundry Crosses engraven on the pavements of their Churches have Indulgences annexed for every time they are kist, which is done so often by the devouter sex, that the hard Marble is worn with it.

By these few Instances (which are not the fortieth part of what might be produced) you may see what an Indulgent Father his Holiness is; to whom Confessants may appeal, when their Penances are too severe, and what comfortable provision he hath made for them.

SECT. VI.

Neither is their condition hopeless and helpless, who live in *England, Scotland, Ireland*, or any other remote *Countries*, and either cannot, or will not trudge to *Rome* to be made partakers of these plenary Indulgences: His Holiness hath made ample provision for these also, and extended his bounty to them. If it be their mis-hap to fall into the hands of an ill-natur'd Confessor (which very few do) that enjoyns them Penances too tedious, and troublesom, yet they have their relief and remedy, *viz.* The Popes pardon at an easie rate. And so kind hath this holy Father been to his Children, as to put forth a Book called *Taxa S. Cancellarie Apostolice* (that they may know, before they act any Villany, what an Absolution will cost) wherein a price is set upon most sins; of which take this following Taste.

An Absolution for a *Bishop, Abbot*, or the *General* of any *Order* who hath killed a *Man*, is rated at about—100 *Grossos*.

A *Grosso* is sometimes valued at two-pence, sometimes at Four-pence-farthing of our English Money.

If a Lay-man kill an Abbot, a Monk,
a Clerk, or other Priest less than a Bishop,
he must pay for his Absolution according to
the Quality of the person—7, 8, or 9. *Gros.*

If a Layman kill a Layman he shall pay
but ————— 6 *Gros.*

If a Woman be with Child, and on pur-
pose destroyeth the Infant within her,
she shall have an Absolution for — 5 *Gros.*

If a Man kill his Father, Mother, or
Brother, he must pay for his Absolution
————— 1 *Ducat* and 5 *Carlins.*

A Carlin is often the same with a Grosso.

And if a Man kill his Wife, he must
not have a Farthing abated of the afore-
said sum.

An Absolution for him who lyeth with
a Woman in the Church is valued at
————— 6 *Gros.*

Every Priest that keeps a Concubine
must pay for his Absolution — 7 *Gros.*

But if he be a Lay-man he must pay
————— 8 *Gros.*

An Absolution for him that deflowers a
Virgin, is dog cheap at ————— 6 *Gros.*

If a Nun commit fornication either
within the Monastery or without, she
cannot expect an Absolution under
————— 9 *Ducat.* 30 *Gros.*

If a Man carnally lye with his Mother, Sister, or other Kinswoman, or God-mother, he shall have his Absolution at a very easy rate ————— 5 Gros.

If a Layman commit Sacriledg by taking holy things out of holy places, let him not complain, if he pay for his Absolution no more than ————— 7 Gros.

Every one that hath broken his Vow of perpetual Chastity, must pay for his Absolution ————— 2 Duc. 20 Gros.

If a Priest commit Simony, he shall have his Absolution upon very easie termes, paying ————— 7 Gros.

And if a person be guilty of that horrid sin of Perjury, he may obtain an Absolution for ————— 6 Gros.

That there is such a *Book*, is no fiction but a real truth, and most clear from the pregnant testimonies of their own *Writers*, which no *Romanist* can object against.

This *Book* was set forth by *Pope Leo* the Tenth, and thus censured by *Claudius Espenceus* a famous *Doctor* of *Sarban*: Let all this be held feigned, and falsely charged

upon us by the Lutherans, were it not that the Book is self being come from Rome, is openly set to sale. A Book wherein thou mayest learn more wickedness, then was ever yet discovered in all the Summists and Summaries of vices, that are extant in all the World. A shameful Book, a very Index pointing men the way to the most foul and hateful sins. So that I am perswaded there was never set out in Germany, Helvetia, nor among any of our enemies, that are fallen from us, any Book that bred more scandal, or did more hurt to the Roman Church. But, lest these passages should discredit their Wares, and spoil their Markets, they have commanded them to be blotted out in their Spanish Expurgatory Index. p. 60.

Doctor Peter de Moulin saith, That this Book was reprinted at Paris by Tossanus Dionysius, in St. James his street at the Wooden Cross, the Kings priviledg, and the Popes Bull being annexed to it. And the Lord Morney hath these words: *The Books of the Taxes of the Apostolical Chancery, and Penitentiaries, which yet are sold at Rome, Printed at this very time in Paris,*

* De Monar. Temporal. Pont. Rom. p. 393.

† Myst. Iniq. p. 656.

at the sign of the Golden-Sun in St. Jaques Street; and these Books are no less commonly used among his Brokers, than Calendars with Husbandmen, or the Book of Customes and Entries among Merchants. And Wolsius gives us a large account of it.

* Lesson, Memorab.

Mr. Henry Foulis (who had the benefit of the publick Library in Oxford) tells us, That when that noble Collection, called *Traſſatus Illuſtrium Virorum* was Printed by the King of France his priviledg at Lyons, 1549, this *Taxa* was then published amongst them. And afterwards, when those aforesaid *Traſſatus Illuſtrium* were by the Command of Pope Gregory the Thirteenth augmented, and by the care of *Franciscus Zilettus* published at Venice, 1584, This *Taxa* was also reprinted, and with the rest dedicated and presented to the said Pope. And it is worthy our observation, that though the *Inquifitors of Rome* have placed the *Taxa Cancell. Apost.* in their *Expurgatory Index*, yet they except nothing against the Book

* Tom. 2. p. 823. &c.

Printed by the *Romanists*, but that only which was lately put forth with *Banks* his *Annotations*, of which have been corrupted by *Hereticks*: though it would puzzle the wisest of them to prove any such corruptions.

Now can any *Romanist*, after such full proof, have the impudence to deny that such a Book ever had a being in the World? But what will not a *Papist* affirm, or deny in his own defence, and to promote the *Interest* of his holy *Mother* the Church?

Nay the *Popes* of *Rome* have granted *Indulgences* not only for sins past, but also for sins to come. Our King *James* protests, That he had seen two *Authenticall Bulls* with his own eyes: One when he was very young in *Scotland*, and it was taken from a *Scottish Priest*; and the other he saw here in *England*, taken from an *Irish-man*, and both of them contain'd a full pardon of all sins both past and to come. And this brings to my remembrance a pleasant story, which I have often met with: In the time of *Pope Leo* the Tenth *Tecolius*, or *Tetavlinus* was sent

into Germany with a great number of Pardons to advance Money for his *Holiness*. This *Factor* highly commended his *Wares* wherever he came, and affirm'd that he could pardon all sins both past and to come; whereupon a German Gentleman bought such an one of him, and afterwards robb'd the *Pardoner*. *Tetzelinus* was highly offended, and threatened him with *Bell*, *Book*, and *Candle*; but the Gentleman answered, that he had bought his Pardon for it, declaring that was the sin he determined to commit, when he made that purchase. To which the poor *Dominican* could not reply.

SECT. VI.

BUT perhaps some, either through *Reverty* or *Covetousness*, may grudge and grumble to purchase their Absolution at so dear a rate. Therefore his *Holiness*, to prevent all discontent in his Children, hath out of his abundant *Charity* and fullness of *Authority*, provided for them Pardon and Salvation at as easie, and lazy a rate as heart can wish or desire. A few *Instances* will make this evident. By
grant

grant from Pope John the Twentieth, e-
very bowing of the head (saith Sanden)
at the naming of Jesus, gets twenty years
Pardon. And to grace that Ceremony
the more I have heard (saith he) sum-
dry of their famous Divines teach
in Pulpit, That Christ himself on the
Cross bowed his head on the right
side, to reverence his own name which
was written over it.

Eur. Spec. p. 16.

The saying of the *Beads* over with a
Medal or other trinket of the *Popes*
Benediction appendant gets a plenary In-
dulgence, and delivers what Soul out of
Purgatory, one pleaseth.

All the Members of the *Arch-Confraternity of the Sacred Rosary* (and any one
may be admitted into it without a penny
cost) are made partakers of *Plenary In-
dulgences* upon easie terms. Upon the
day that any one is received into this
Confraternity having confessed and com-
municated, and recited a third part of the
Rosary, (all which may be done in a ve-
ry short time) he gains a plenary Indul-

And Heaven opened. p. 14. &c.

gence,

gence, and remission of all his sins. This was granted by Pope *Pius* the Fifth, *Sept.* 27. 1559. 2. Any Member of the *Rosary* in the Article of death. 1. Being confessed and communicated, a plenary Indulgence granted by the same Pope, *Sept.* 27. 1559. 2. Or saying (with mouth; or in heart) *Jesus Maria*, a plenary Indulgence. 3. Or calling Thrice (either by mouth or in heart) upon the holy name of *Jesus*, a plenary Indulgence, granted by *Pius* the Fifth, *Gregory* the Thirteenth, *Clement* the Eighth. 4. Or having a blessed *Candle* of the *Confraternity* in their hand, in honour of the *Blessed Virgin Mary*, at the time of their departure, a plenary Indulgence, granted by *Adrian* the Sixth, and confirm'd by *Clement* the Seventh.

Same Auth. p. 93.

The Members of the *Arch-Confraternity* of St. Francis, called *the Cord of the Passion*, are made partakers of the like Privileges. Every one of this *Brotherhood* for saying the *Crown of our Saviour*, or the *Crown of our Lady*, containing Seventy two *Paters* and *Aves*, with a *Pater*, and *Ave* for his Holiness, obtains a plenary Indulgence, and Remission of all his sins.

Who

Who would desire Pardon and Salvation upon easier terms? I forbear to mention many other *Fraternities*, upon which the *Popes of Rome* have conferr'd the like Indulgences.

Bernardine de Busi. tells us (as I find him cited by our most learned Primate of Ireland) That Pope *Sixtus* the Fourth granted an Indulgence of Twelve thousand years for every time that a man in the state of grace (that is, having confessed and communicated) should repeat this short *Orizon* or *Salutation* of the *Virgin*: Hail most holy Mary, the Mother of God, the Queen of Heaven, the Gate of Paradise, the Lady of the World. Thou art a singular and pure Virgin: Thou didst conceive Christ without sin: Thou didst bear the Creator and Saviour of the World, in whom I do not doubt. Deliver me from all evil, and pray for my sins. Amen.

Answer to *Jes. Chall.* p. 489.

And in the Book of the *hours* of the Blessed *Virgin*, *secundum usum Sarum*, we have several *Prayers*, to which are annexed Indulgences for several Thousand years.

To all them that before this Image of pity devoutly say Five Pater Nosters, and Five Aves, and a Credo, pitioussly beholding the Armes of Christs Passion, are granted Thirty two thousand seven hundred and fifty years of pardon.

They that desire to see more (and cannot get the Book) let them peruse Dr. Stillingfleet (*Papistarius Malleus* and *Wonder of his Age*) his Discourse concerning the Idolatry practised in the Church of Rome.

And thus I have shewed you how Indulgent and complying the Principles and Practices of the Roman Church are to mens several humours, and carnal inclinations.

He that understands the natural consequence of these things, cannot wonder that the Church of Rome should have a numerous company of *Profelytes*, made up of (such as *Davids Army* were) *Swearers*, *Drunkards*, &c. loose and licentious persons. Nay, he may rather wonder that all wicked men in the World run not into the *Romish Church*; where they may live so merrily, and dye so se-

curely. Sir *Walter Raleigh* knew what he said, and he spake truth when he said it That were he to chuse a Religion for licentious liberty, he would chuse the Popish Religion. Certainly there's no Religion under Heaven so consonant and congruous to corrupted nature, to flesh and blood, as the Religion of the Church of *Rome*. And thus we have dispatched the Fourth Way or Method of *Rome's* Advancement.

CHAP. VII.

*Of Popish Signs, and Wonders, and
lying Miracles.*

5. **V**WE come now to discourse of their feigned *Miracles*, by which they have endeavoured (and with great success) to propagate their *Doctrines*. That this should be one of *Antichrist's* Methods to deceive the Nations, and enlarge his Kingdom, is clear from the Apostles words, *2 Thes. 2. 8, 9. And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders. Where we may observe.* 1. The time of *Antichrist's* coming (for the Papists confess that the Apostle here speaketh of *Antichrist*;) This was before explicated. 2. The manner of his coming, which is after the working of Satan with all power, and signs, and lying wonders; or (as it is in the Original) *Wonders of falsehood*;
not

not only in respect of their *end*, because they tend to confirm error; but in respect of their *form* too: Wanting that which is an essential part of Miracles, properly so called.

And that the Pope of Rome (the *Anti-christ*) and his *Factors* have used this wile and Stratagem to propagate their *Doctrines*, is most notorious. As they confidently urge these feigned Miracles to prove the Roman Church to be a true Church, so to confirm and establish their *new-cayn'd Doctrines*, viz. 'Veneration of
'Images and sacred Reliques, Invocation
'of Saints, Transubstantiation, the Sacrifice
'of the Mass, Purgatory, papal Indulgen-
'ces, Prayers for the dead, &c.

The second *Nicene Council*, which decreed that *Images* should be worshipped, bringeth pretty Stories to confirm this Constitution. Take one briefly thus: 'A
'certain Christian leaving an Image of
'Christ behind him in the House, from
'which he removed; and a Jew succeed-
'ing him, having invited other Jews to
'dinner, one of them espied the Image,

‘ which the other Jew affirm’d he had not
 ‘ seen before: They ran with great fury
 ‘ and violence upon it, and pierced it in
 ‘ the side, out of which issued such a
 ‘ stream of blood, that they filled a great
 ‘ Water-pot with it. Then they resolved
 ‘ (that they might see whether it had a-
 ‘ ny virtue) to sprinkle sick persons there-
 ‘ with; This was done, and they present-
 ‘ ly recovered. And in the Life of *Dama-
 scene* we read, that his hand being cut
 off by the *Saracens* for his profession of
 the Christian Faith, he praying before the
Image of the *Virgin Mary*, and shewing
 his hand cut off, fell asleep, and awaking,
 found his hand restored.

Antony of *Padua*, proved *Transubstanti-
 ation* (to one that deny’d it) by the
 miraculous testimony of his *hungry Beast*,
 before which having set *Corn* and a con-
 consecrated *Hoast*, ‘ In the name and power
 ‘ of thy Creator (saith *Anthony*) whom I
 ‘ now hold in my hands, I command thee
 ‘ that thou come presently in an humble
 ‘ manner, and give this *Hoast* due reve-
 ‘ rence. He had no sooner spoken the
 ‘ words, but this devout *Beast* left the

* Chamier, *Panstr.* Tom. 2. 678.

Corn, came to *Anthony*, bowed the head, and bended the knee. And lest one Miracle be not sufficient to confirm you in the belief of such a fundamental Article, take one more, in short thus: A Womans Bees not thriving, by the advice of a Neighbour, she steals a consecrated *Wafers*, and placeth it in one of her Hives, hoping it would drive away the Disease, and bless their undertakings. The devout Bees, in honour of such a *Guest*, fall to work, and with their Honey-Combs make a pretty little Church with Windows, a Door, a Belfrey, yea and an Altar too, upon which they laid the Hoast, and pay'd great reverence to it. A notable Argument for Transubstantiation.

If they meet with any that scruple their Doctrine concerning *Invocation of Saints*, they will rub up their memories, and tell them some miraculous Stories, to prove it both lawful and profitable. *Leo the first, Bishop of Rome*, being under a strong temptation, and putting forth his hand to kiss a Woman, cut it off afterwards. Hereupon being unable to celebrate *Mass*,

which the people then expected (for it was about *Easter*) he became an humble *Suppliant* to the *Virgin Mary*: Hereupon she presently appeared, brought his hand and restored it: And so all was well again. And if this miracle be not sufficient to gain your assent to this Doctrine, they have others more miraculous. They tell us (and we must not question the truth of it) That a little *Bird* being seized on by a greater, cry'd but out *Ave Maria*, and presently the great ravenous *Bird* fell down dead. And that a *Parrot* sporting her self out of a *Cage*, and being almost seiz'd on by an *Hawk*, did but call upon *St. Thomas a Becket*, and the *Hawk* dyed immediately.

If any question the power and virtue of the *Sign* of the *Cross*, they have innumerable Miracles, some of which they will produce for his satisfaction. *Fryar Theobald* (as they tell us) by virtue of the sign of the *Cross*, walked upon the *Water* over *Tyber*. *Fryar Andreas de Anania*, who having some little *Birds* roasted at his own desire to stay his *Appetite*, yet upon better consideration, it went against his *Stomach* to devour them: And being thus resolv'd, he makes but the sign of the *Cross*, and presently they revived,

vived, and flew away. And *St. Anthony* by the Sign of the Cross, turned an ugly *Toad* into a fat roasted *Capon* piping hot.

If any doubt of the wonderful power of the *Popes Excommunication*, *Spondanus* will tell them, that *Dogs* (though never so hungry) would not take bread from those four Knights that murther'd *Thomas a Becket*, so long as they were under the *Popes Anathema*.

* *Spond. Epir. Anno. 1172. p. 1034.*

And that the *Relicks of Saints* are to be honoured, they prove by many Miracles. A certain *Abbot* desiring of the *Abbeß of Cologne* the body of one of the Eleven thousand Virgins, promised to put it in a Golden Box: But not performing his promise, when they were at their Mattins (many being present, beholding, and admiring) the Body of that *Virgin* came out of the *Wooden Box* (judging it too mean a lodging place) descended from the Altar, passed through the Quire, and return'd to her Companions at *Cologne*.

† *Gold. Leg. cited. by Cham. rom. 2. p. 679.*

If you doubt of the immaculate Conception of the *Virgin Mary*, they will tell you that *Thomas Aquinas*, who took much pains

pains to clear up that point, was commended by her in these words, *Bene de me scripsisti Thoma.*

I will not mention any more of their *New-coyn'd Doctrines*, in confirmation of which, many Miracles are produced. Thus do they endeavour to establish their *Novel Doctrines* by lying Wonders and feigned Miracles: And great numbers of ignorant and superstitious persons have been deluded by this Method.

Johannes Valentinus a *Dominican* by his *Impostures* in this kind, obtained (saith Rivet) a great name in Bononia, and so deluded the *Magistrates* and people; that they lookt upon him as come down from Heaven: They thought themselves happy, if they could but touch the hem of his Garment. His *Confederates* by agreement swore, that he had raised Eighteen persons from the dead, that he could cure all Diseases, and cast out Devils, &c. And by these Arts, before the cheat was discovered, he had got in one year Twenty thousand pounds. And *Tyrrel* the Priest in his Confession, which he drew up in writing, said, that within the compass of half a year in Queen

Elizabeth's Reign (when all attempts against her sacred Person were defeated) by their cheating *Exorcisms* they prevailed upon Five hundred, some say Five thousand persons to embrace the *Roman Religion*.

That these Miracles, which they so much boast of, are not true, is most evident; because the Doctrines which they would confirm by them, are false: But God never puts forth his Divine power in working Miracles to establish erroneous Doctrines; he never sets his Seal to a false Deed.

That Story of the Lives of their Saints, which they call *Legenda aurea*, the golden Legend, is made up of lying prodigies, and prodigious Lyes: So much is confessed by their own Doctors. *Ludovicus Vives* speaking of it saith, 'How unworthy both of God and Men is the Story of the Saints! I see no reason why it should be called the golden Legend, being written by one that had an Iron face and Leaden heart. And *Chamier* confirms it by the testimony of *Canus*: 'I do not excuse the Author of that Book in-

‘titled *Speculum Exemplorum*: Nor of
 ‘this History, which is called the *Golden*
 ‘*Legend*. In that thou mayest read mon-
 ‘sters of Miracles more frequent than true
 ‘Miracles; And this was written by one
 ‘that had neither prudence nor honesty.
 ‘*Panstrat. Cathol. Tom. 2. p. 677.* And *E-*
 ‘*spencers* saith, ‘That no Stable is so full
 ‘of dung, as their Legends are full of
 ‘Fables.

In 1. Tim. digress. lib. 1. p. 224.

Consider (as an *Antidote* against this
 temptation) that things may be done
 (which may seem to be real Miracles in
 the judgment of the wisest Man on Earth)
 by men of corrupt hearts, *Matt. 7. 22, 23.*
 and of corrupt heads, *Matt. 24. 24.* And
 therefore we must not judge by the Mira-
 cles what Doctrine is true, but by the
 Doctrine what Miracles are true. *Deut.*

13. 1. 3.

CHAR.

CHAP. VIII.

Of Popish Lyes and Slanders.

6. **I** Now proceed to the last way or Method of Rome's Advancement, or which the Pope and his Agents use to propagate their Religion, viz. *impudent lies and slanders* against their *Adversaries*, or who refuse to submit to the conduct and government of the Roman Church. This *Method* Rome *Pagan* used for the extirpation of *Christianity*: And this *Method* Rome *Christian* hath used for the propagation of *Papery*.

That Rome *Heathen* took this course to suppress the growth, yea the being of Christianity, is very clear from *Ecclesiastical History*. When Nero that monster of men, had set Rome on fire, which burned nine days, to transfer the *Odium* of that impious act upon the Christians, he gave out that they had done it out of malice and revenge. And afterwards the Heathen raised many malicious slanders against them, and laid to their charge most horrid crimes; as that they lived in incest;

cest; That in their night-meetings, putting out the Candles, they mixed together in a filthy manner: That they killed their Children, and fed upon Mans flesh: That they kept the Feasts of *Thyestes*, and committed the incest of *Oedipus*: That they were guilty of *Sacrilege* and *Sedition*, and *Rebellion*, and worshipped the head of an *Ass*. In *Athens* there was a *Conjurer* which made an *Image* of *Jupiter*, that uttered these words, *Jupiter commands the Christians to be banished out of this City, because they are enemies to him.* Harlots also were suborned to swear, that formerly they had been *Christians*, and so were privy to the wickedness and impiety, which they committed amongst themselves at their *Sabbath-meetings*. These and many more such-like calumnies we meet with in *Eusebius*, and other *Ecclesiastical Historians*; by which the hearts of the common People were set against *Christianity*, and the *Emperors* and other inferior *Governors* incensed against the *Professors* of it. The truth of this appears by an *Epistle* which the *Christians* in *France*, writ to the Brethren in *Asia*,

vid. Tertul. Apol. c. 7. 9. &c.

and

and

and Phrygia, recorded by Eusebius: 'They feigned against us, (*speaking of the Heathen*) and reported that we used Feastings of *Thyestes*, and the incest of *Oedipus*, with many other Crimes, which may neither with piety be thought upon, nor with modesty be uttered, nor without impiety believed; And these things being bruited abroad, every body was moved and incensed against us. Then, was that saying of our Saviour fulfilled, *viz.* The time will come, when-as every one that slayeth you, shall think that therein he doth God good Service. Then suffered the holy Martyrs such Torments, as no Tongue can express. Great was the rage both of People and Presidents against us, &c. To this I could add many more proofs out of Eusebius: But that is needless.

Ecclef. Hist. lib. 5. cap. 1:

And that the Pope of Rome and his *Factions* have observed the same Method to propagate their Doctrines, is most notorious. Now have they loaden with Calumnies and false accusations the *Enemies* of their Church, especially those of the reformed Religion. They charge us Protestants with *infidelity, cruelty, impiety*, and what not.

I. With

1. With Infidelity; That we disbelieve the existence of God, the Divinity and Humanity of Christ, the Immortality of the Soul, the Resurrection of the Dead, and all the Articles of the Christian Religion.

2. With Cruelty; How have they aggravated our proceedings here in England against their rebellious Priests, and Complices in Queen Elizabeths time, to the height of Nero's, and Dioclesians Persecutions, and the Sufferers of their side on merits of cause, in extremity of torments, and in patience, and constancy to the renowned Martyrs of that heroicall age. Of this Subject they have published a great Volume compiled with great industry (many passages being illustrated with pictures) and approved by Authority. In short, there's nothing wanting but truth and honesty.

Sam. p. 98.

3. With Impiety; That all manner of Crimes are committed and countenanced amongst us. Bellarmine saith, That there are many wicked men among the Roman Catholicks, but not one good Man among the Lutheran Hereticks. Their Freinds raised and published many foul slanders against

against the *Waldenses*, as that they were
Sorcerers, Buggerers, &c. that when they
 assembled together in the night-time, their
 Pastors commanded the lights to be put
 out, saying, *Qui potest capere, capiat*;
 whereupon they committed abominable
 Incests, the Son with his Mother, the
 Brother with his Sister, the Father with
 his Daughter, &c. They tell the People
 both in *Pulpit* and private *Conferences*,
 (saith *Sands*) That the *Luther-*
ans and *Calvinists*, are blas- p. 118. &c.
 phemers of God and all his Saints, That
 they abolish the Sacraments; That they
 raze or rob Churches, and convert them
 into Stables; That there is no kind of
 Villany, which is not currant among
 them; That in *England* they have nei-
 ther Churches, nor form of Religion,
 nor serve God any way; That the *Eng-*
lish, since their Apostacy from the Ro-
 man Church, are become so barbarous,
 that their Souldiers are very Cannibals,
 and eat young Children. But upon *Ge-*
neva they are most severe, affirming, That
 it is a professed Sanctuary of all Impiety,
 giving entertainment to all the *Rogues*,
Traitors, and *Rebels* of other Countries.
 This was so confidently reported in *Italy*
 (saith the fore-cited Author) that some

Fryars, having robbed their *Convents* of their *Church-plate*, and *Repositories*, they brought them in triumph to *Geneva*. But contrary to their expectation, they were forthwith advanced to the *Gibbet* for their labour; which usage caused them to complain of their false information. And in *Spain* also was this report so firmly believed, that a *Spanish Gallant*, who carried a *Mint* about him, repaired thither to have stamps made him for the coyning of *Pistoles*. Being apprehended, his defence was, That he understood their *City* was free, and gave receipt to all offenders. It was answered, That they received all offenders, but punished their offences. A distinction which the grave *Don* had not heard before, and the learning of it then cost him no less than his life.

And that these calumnies might with more ease be credited by the *Vulgar*, they confidently report the great *Promoters* of the *Reformation* (as we *Hereticks* call it) *viz.* *Luther*, *Calvin*, *Beza*, &c. to be men of loose principles and licentious practices.

Bellarmino affirmeth of *Luther*, that he justifies the *Anrians*, and saith, they did very well in expelling the word (*Homousion*) being a word that his *Soul* hated.

Præfat. disp. de Christo. Again, ' That
 faith except it be without (even the
 ' least) good works, doth not justify, and
 ' is not faith. *Bellar. de Justific. lib. 1.*
 ' cap. 12. *Luther* averreth that the Ten
 ' Commandments belong not to us; for
 ' God did not lead us, but the Jews, out
 ' of Egypt. And how can a Man prepare
 ' himself to good; seeing it is not in his
 ' power to make his ways evil. For God
 ' worketh the wicked work of the wicked.
Marquess of Worcester. And concerning
 his death *Thyrens* the Jesuit tells us this
 Story: ' That the same day that *Luther* dy-
 ' ed, there was at *Gbeola* a Town in *Brabant*
 ' many persons possessed of Devils; that
 ' waited on their *St. Dimas* for deliver-
 ' ance, and were all that day delivered;
 ' but the next day they were all possessed
 ' again; whereupon the Exorcist asked the
 ' Devils where they had been the day be-
 ' fore; and they answered, That they were
 ' commanded by their Prince to be at the
 ' funeral of their fellow-Labourer *Luther*.
 ' And for proof of this, *Luther's* own Ser-
 ' vant that was with him at his death,
 ' looking out at the Window, did more
 ' than once to his great terror, see a com-
 ' pany of ugly spirits leaping and dancing
 ' without, &c. *De Dæmoniacis cap. 8. p. 16.*

And Calvin they charge with these blasphemous passages : *That God is the Author of all the evil that is done in the world : That the in death of Christ occurs a spectacle full of desperation.* Marq : *That Christ despaired upon the Crosse and was damned.* Bel-lar. de Christi Anima lib. 4. c. 8. And de Notis Eccles. lib. 4. cap. 17. he saith that Calvin was eaten up of worms, even as Antiochus, Herod, and Maximinus. And then adds, that he dyed cursing and blaspheming.

Of Beza they write that a little before his death, he had in full Senate at Geneva recanted his Religion, exhorting them, if they had any care to save their souls, to seek reconciliation with the Roman Church, and to send for some Jesuites, to instruct them.

Sands. p. 141.

Zuinglius affirms (saith the Marques) *That these sayings, and such-like, if thou wilt enter into life, keep the Commandments, &c. are superfluous, and Hyperbolic : That when we commit adultery, or murder, it is the work of God, being the mover, the author, or inciter, &c. God moveth the Thief to kill--he is forced to sin, &c.*

Some

Some of these and many more of the like nature (which I have not time to mention) you may find in the *Marquess of Worcesters papers* to King Charles the first, all which are fully detected by our learned Mr. Cartwright in the second part of his *Certamen Religiosum*. And thus we have dispatched the first thing propounded; shew'd you by what *Arts and Policies* the *Whore of Babylon* hath advanced her self, and deluded the Nations. And whoever considers the nature of them, how contrariant they are to all Laws both Divine and Human, and what dreadful menaces are annexed to them in *sacred Writ*, cannot doubt of the truth of this Proposition (which was the second thing propounded) viz. That the ways and methods which Rome-Papal hath used to advance her self, and propagate her Doctrines, will bring inevitable ruine, and destruction upon her.

C H A P. IX.

Some practical Inferences from the foregoing Discourse.

ARE these the *Ways and Methods* which the Pope and his *Faſtors* have to propagate their Doctrines?

I. Here then we may ſee how it comes to paſs that the Church of *Rome* hath ſuch a numerous company of *Proſelytes*. There was never *Government* framed by the wit of Man more powerful to attain its deſigned ends, than that of *Rome*; never any either more wiſely contrived, or more diligently obſerved; inſomuch that but for the natural weakneſs of falſhood and diſhoneſty, their external means were ſufficient to prevail upon the whole World to ſubmit unto it. Whatſoever either wealth can ſway with the lovers, or voluntary poverty with the deſpiſers of the World; what honour with the ambitious, or obedience with the humble; what great employments with active ſpirits, or perpetual quiet with reſtive bodies; what ſatisfaction the pleaſant nature

can

can take in sports and pastimes, or the austere mind in Discipline and Rigour; what love either Chastity can raise in the pure, or Voluptuousness in the dissolute; what change of Vows with the rash, or of Estate with the inconstant; what Pardons with the Guilty, or Supplies with the Indigent; what Miracles with the Credulous, and Visions with the Phanastical; what glorious shews with the Vulgar, and multitude of Ceremonies with the Superstitious; in short, whatsoever is Congruent and Complacential to the various tempers and dispositions of men, is to be found in the Church of *Rome*.

To conclude, never was there a Polity or Government in the World so strangely compacted of infinite contrarieties, all tending to entertain and gratify the several humours of men; and by Consequence more powerful to attain the ends of its institution.

2. Let us then thankfully acknowledge the infinite goodness and mercy of God in our signal deliverances from their *Plots* and *Conspiracies*, especially that of this day. I know the Anniversary remembrance of this eminent *Deliverance* troubles our *Adversaries* of *Rome*: They love not to hear of their impious designs,

when not crowned with success. Some Romanists would gladly have the World believe it to be a meer cheat, only a *Trick of Salisbury*, then Secretary of State; and for proof, they very gravely tell us this Story; That one lurking under the Council-Table (and upon what jealousy came he there?) conceal'd by the long Carpet, heard much of the contrivance. A Tale so ridiculous, that to endeavour its confutation, would argue one more impertinent, than the Tale teller. If this were a Cheat, and known so to be, would not Father Parsons, and others have vapoured with it all the World over? Would they have concealed such a thing, that would have cleared up their innocency, and cast so much filth and dirt upon us? No man (who hath seen their *Writings*) can imagine, That they were such Friends to us, and such Enemies to their own Cause and Credit.

That there really was such a Plot, cannot be deny'd till all Histories be purged.

And that it was approved and promoted not only by a few inconsiderable persons (as others suggest) is not less evident. Sir William Stanley, Sir Edmund Bainham, Father Parsons, Rector of the
English

In *May*, 1605. (the *Romanists* having made an *Insurrection* in *Wales*) *Father Garnet* writ a letter to the Pope, that a command might come from his Holiness, or from *Aquaviva* General of the *Jesuits*, to prevent all commotions of the *Catholics* here in *England*, that we might be lulld asleep by their dissembled quietness and conformity. This request was granted; though his other, *viz.* to have it injoynd upon *Censures*, was deny'd, lest it might be an impediment to that grand design. Peruse the *Relation* of the whole proceedings against those barbarous *Traitors*, where you will find all this, and much more confessed by them.

Again,

Again, That the *Pope* was privy to this *Plot*, and approved of it, is clear from the voluntary Confession of a Jesuite, who affirm'd, that Three *Bulls* were sent from *Rome* upon this occasion; and should have been published in Three of the chiefest places of *England*, had their design succeeded; But that failing, they were suppressed.

B. Andrews Respons. ad Apol. Bellarm. c. 5. p. 113.

That the remembrance of this great deliverance may more affect us, let us consider it with all its adjuncts and circumstances. We say that in *Morals*, the *Circumstance* is more than the *Substance*: So many times in *deliverances*, the adjuncts may be more than the *matter*. The cutting of a Stone may be more precious than the stone it self; and the stamp and workmanship of more value, than the *Mettal*. I cannot say so here; but doubtless these two Adjuncts, *viz. freeness and fulness*, do add much to the glory of it. Observe how freely we were delivered from the bloody complotments of our *Roman Adversaries*. Many signal deliverances hath God wrought for his Church in former Ages, but was there ever any so free as this? God delivered his

his Church from the barbarous Conspiracy of *Haman*: But what Prayers, and Tears, and Fastings did it cost *Esther*, and *Mordecai*, and the Jews ere they could obtain it? *Esther* 4. 16. But this Deliverance came not upon the wings of our prayers, but Gods free mercy; we were ignorant of our danger, and therefore could not make Deliverance the Subject of our Prayers. *Masses* were said in *Rome* for the good success of the *Catholick Design*, but no Prayers were made in *England* for our Deliverance from it: And yet delivered. In a word, we were delivered, before we sought deliverance.

2. Observe how fully we were delivered. The Plot was laid for a full destruction, to cut off the King, Queen, and their hopeful Issue, our honourable Nobility, our reverend Clergy, our grave and learned Judges, the flower of our Gentry, yea the Protestant Religion. No Country, nor Age ever brought forth such a Monster of Treason, saith *Thuanus*, speaking of the Powder-Plot. *Histor. lib. 135. p. 1215.* No stroke so mortal as that of a Thunder-bolt, no hatred so cruel as that which fetcheth its pretences from Heaven. The loss of a particular person is oft-times; but like the putting out of a candle, which

which brings only darkness to a Room! But the ruine of a *State*, is like the *eclipse* of the Sun, which brings a detriment to the whole *Hemisphere*.

And observe how fully God defeated their bloody design: There was not the least hurt done. This Deliverance was like that of the Three Children in the fiery furnace, *Dan. 3. 27.* *There was not so much as an hair of their head singed, neither were their Coats changed, nor the smell of fire had passed on them.* Or like that of *Jerusalem* from the fury of *Sennacherib*, who coming up against that City full of pride and rage, intended nothing less than the utter ruine and destruction of it: But saith God, *he shall not shoot an arrow there.* Even thus were we delivered.

O let us be for ever thankful for this free and full, this eminent and glorious deliverance! not only verbally, but really; with our *lips*, and in our *lives*. It is observable, that the Israelites gracious Deliverance out of *Egypt* is made the *Preface* to the *Ten Commandments*. Holiness of life is the life of Thankfulness.

How apt we are to fail in the performance of this duty is too evident both from sacred *Writ*, and daily *experience*.

How

How did Gods own People abuse signal and transcendent mercies? Not only by entertaining low and mean thoughts of them, but even by sinning against the Author of them. Can there be a greater wickedness, than for a *Pensioner* of the *Court*, who receives an ample *Stipend* from the *King*, to lay it out in buying *Poison* to destroy him, or in raising a *Rebellion* to dethrone him? And what is it, that such men do less, who abuse the mercies of God to the service of their lusts; and turn them, as *Israel* did the *Jewels* of the *Egyptians*, which God had given them, into a cursed *Idol*, before which they bow'd and worshipped?

Such a foul sin it is, that it were to be wished, that no example could ever be produced of it; or that it had been confin'd to the generations, that are long since past: That *Jesurun* had been the last, that waxed fat and kicked, *Deut.* 32. 15. or That the Prophet had made the last complaint, that Gods *Corn*, and *Vine*, and *Oyl*, and *Silver*, and *Gold* were employ'd in the Service of *Baal*, *Hos.* 2. 8. But alas 'tis a sin that lives to this day; a sin that *England* is deeply guilty of. If we compare this *Land* with other *Nations* and *Churches*, we shall find our Portion

to be like that of the First-born, double to what any of our Brethren in other Kingdoms have enjoyed. What blessing is it, that deserves to be stiled *matchless, transcendent, glorious*, which God hath not conferr'd upon us? If Peace be it, we have had it; if Plenty, we have had it; if Victory, we have had it; if the Gospel, we have had it. Our implacable *Enemies of Rome* have attempted all ways, that *wit or malice* could invent, to deprive us of what is, and ought to be most dear unto us, and bring upon us the heavy *Toke of Popish Tyranny and Superstitions*, which neither we, nor our Fathers were able to bear.

If cursing could have done it, what a miserable and forlorn People had we been at this day? How often hath *Balack* sent to *Balaam*, come curse *Israel*, come defy *England*? And How often hath that *Balaam* cursed our *Israel*? We have heard of his *Anniversary Anathemas*, wherein this Church and State have been struck with the thunder and lightning of his *Papal curse*. But the curse causeless (saith *Solomon*) shall not come. And we may say to *England*, as *Moses* did to *Israel* concerning *Balaams* curse. *Dent. 23. 5. Nevertheless, the Lord thy God would not heark-*

bearken unto Balaam: But the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee. And if Power and Policy could have done it, we had been a wretched and ruin'd People long ago; witness the Spanish Armado, and the Gun-powder Plot. These Archers of Rome have sorely grieved us, and shot at us, and hated us. But our Bow hath abode in strength, and the arms of our hands have been made strong, by the hands of the mighty God of Jacob. Gen. 49. 23, 24.

Oh, but how sadly have we abused these signal mercies and deliverances! How is that mercy of mercies slighted by us, nay, a burden to us, which should be prized above all the endearments of this World, I mean, the Gospel of Salvation? How have we wasted these mercies, as the Prodigal did his Portion, upon our lusts and filthiness? We have strengthened our hands by them in Rebellion against the Author of them. Not only the banks of Religion, but Civility too are broken down. Whereas 'tis usually said, That ill manners produce good laws, we have reversed the Aphorism, and the good precepts of our Religion have introduced the most corrupt manners. Our holy

holy Faith, which, like a foundation, should support good works, hath like a Gulf swallowed them up. And so universal a depravation is there amongst us, that we have scarce any thing left to distinguish us from the most barbarous people, but a better *name* and worse *vices*. How many give no other demonstration of their belief of a Deity, than their Oaths and Blasphemies? And in stead of calling unto mercy to save them, their ordinary Prayer is, God damn them. How many think it a piece of gallantry to scoff at Religion, droll upon God, and make sport with his laws? In a word, how many think it an argument of judgment to be above the follies of Conscience, and the height of Courage to defie Heaven and outdate the Almighty? O tell it not in *Gath*, nor publish it in the Streets of *Ashelon*, that a people, whom God hath so signally own'd, and miraculously delivered, should thus requite the Lord!

How justly may we expect some remarkable judgments, as the product of these monstrous impieties? And that if we consider, that sins against mercy are committed against a darling attribute of God, which of all others he most delights to reveal, and make known to the Sons of men.

Now

Now the more any sin is injurious to this
attribute of Mercy, the more black it must
needs be. No darkness is more formi-
dable, than that of an Eclipse, which as-
saileth the very *Vessels* of light; no taste
more unfavoury, than that of sweet things,
when corrupted: Even so no sin more
hideous, than that which would darken
the brightness of Gods Love, and corrupt
the sweetness of his Mercy, and there-
fore none more provoking to wrath and
jealousie.

To conclude, let us not frantickly de-
spise that Omnipotency, which we are in-
able to resist, nor despise that Goodness
which is our only refuge. But since it hath
pleased God in wrath to remember Mer-
cy, let us transcribe his Copy, and be as
kind to our selves, as he hath been to
us. O that we may take pattern from
Niniveh, cry, and cry mightily unto God,
joyne Humiliation to our Prayers, and Re-
formation to both. And could we be per-
suaded to do this with the same *sincerity*
and *universality*, we might hope with the
same *success*. Would all who have brought
their firebrands, bring also their tears, it
might secure us such a Tranquillity here,
as may safely convoy us to that impas-
sible state, where all tears shall be wiped
away.

from our eyes. And so much for the second Inference.

3. Think not then of an Accommodation with the Church of Rome. It hath been the desire of many, and the endeavour of some to work a Reconciliation betwixt our Church and that of Rome. These have attempted an impossibility. No communion between Light and Darkness, Truth and Falshood, Christ and Antichrist. The North and South Poles may sooner meet, than an Accommodation with the Church of Rome be effected. Come out of Babylon is the voice from Heaven; come out in affliction, and come out in person. Separate far from them. Say with Jacob, Gen. 49. 6; 7. O my soul come not thou into their secret: unto their assembly, mine honour, be not thou united. Cursed be their Principles for they are Damnable; and their Practices for they are Cruel.

4. Much less then think of returning to Rome. Stand fast in that truly Ancient, Catholick, and Apostolick Faith, which you have received. This Exhortation cannot be adjudg'd unnecessary, if we consider that Romes Factors, the great Whores Panders are crafty and subtle to seduce men to their Religion. See how the Spirit of God describes them, Rev. 19. 1, 2.

See The Papists confess, That here by the *Star* fallen from Heaven, is meant the *Master* of some error and heresie, and by the *Locusts* that arise out of the Earth, the *Teachers* of these heresies.

This *Star* (saith our learned King James in his *Paraphrase* on *Revel.*) is the Pope of *Rome*: And the *Locusts* that infect the Air, are *Monks*, *Freres*, *Jesuites*, &c. They have *Crowns of Gold*, the *faces of Men*, and *hair like Women*: All alluring, enticing, and tempting. And that you may stand fast in the Truth, and not be seduced to *Papery*, I will commend to you (passing by many others) these two *Directions*.

1. Do not nourish any known sin. The *Jewel* of Faith can never be kept in a crack'd Cabinet, a crazy Conscience. He, who puts away a good Conscience, concerning Faith will soon make shipwreck, *1 Tim. 1. 19*. Prophane Gospellers become a prey to those, that go a-Birding for souls with their corrupt Doctrines, *2 Thes. 2. 10, 11*. The Apostle here describes the persons, that shall be seduced by *Antichrist*: They are such as walk after their lusts, and will not receive the love of the Truth. These like the out-setting Deer are shot, while they within the Pale are safe.

2. Read the Scriptures carefully and constantly. It was the Speech of a dying Arch-Bishop of this place to his Chaplain, That in all the Word of God, he could not find the least ground for Popery. And so much, nay more, is confessed by certain Bishops in Bouonia, in their Letter Pag. 6. of Advice to the Pope concerning the establishment of the Roman Church: Lastly (which amongst the counsels and directions given to your Holiness at this time, is chiefest and most waighty) the greatest care and diligence must be used, that as little of the Gospel as may be (especially in the Vulgar Tongue) be read in those Cities, which are within your Dominions. Let that little suffice, which is wont to be read in the Mass. And more than that let no mortal be allowed to read. For so long as men were content with that little, your affairs succeeded according to desire, but quite otherways, since so much of the Scriptures was publicly read. In short, this is the Book, which above all others, hath raised these storms and tempests. And truly, if any one read that Book, viz. the Scriptures, and observe the customes and practices of our Church, he will see that there is no agreement betwixt them, and that the Doctrine which we preach is

1652. c. 2. 11 al:

altogether different from, and sometimes contrary to that contained in the Bible.

This Letter or Epistle was first discovered by *Fergerius*, after the death of Pope *Paulus* the Third, saith *Craſham*: And *Wolfius* gives us a large account of it, *Lecti- on. Memorab. Tom. 2. p. 549.*

Carefully and Conscientiously observe these *Directions*, and I doubt not but you will be preserved from, or enabled to overcome all temptations to *Popery*. I will conclude with one of the *Colleds* appointed for this day.

O LORD, Who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and scatter our Enemies that delight in blood. Infatuate and defeat their counsels, abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious King *Charles*, and all that are put in authority under him, with judgment and justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruine of the Church among us: But that our gracious Sovereign and his Realms, being preserved in thy true
Reli,

Religion, and by the merciful goodness pro-
 tected in the same, we may all only praise
 thee, and give thee thanks in thy holy Con-
 gregation, through Jesus Christ our Lord.
 Amen.

F I N I S.

Religion, and by the spiritual goodness pro-
duced in the heart, we may all only learn
thee, and give thee thanks in the holy com-
munion, through Jesus Christ our Lord.
Amen.

THE SILENT
